

The Living Church

A weekly record of the news, the work, and the thought of the Episcopal Church



[RVS]

*Post-Amsterdam
Number*

HISTORIC MOMENT AT AMSTERDAM

At the business meeting, pictured above, the constitution of the World Council of Churches was formally approved.

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A C U NEWS

Vol. X, No. 1

Newspaper of the American Church Union of the Episcopal Church

October, 1949

EDITOR

The Rev. Frank Damrosch, Jr.
St. Paul's Rectory, Doylestown, Penna.

Business Office
The American Church Union
Rosemont, Penna.

TABLOID NEWS

We want more people to know what the American Church Union has done, is doing, and plans to do. For that reason A C U NEWS will appear alternately in its usual form, mailed to Union members and subscribers, and in this tabloid style as a page in *THE LIVING CHURCH*, re-prints of which will also go to our regular mailing list.

To get ALL issues, apply for membership in the A.C.U. Simply write to THE AMERICAN CHURCH UNION, Rosemont, Penna., enclosing remittance for a year's dues. There are different classes of membership at \$2, \$3, \$5, and \$10 annually. \$100 secures a life membership. Choose your amount in accordance with your interest in the cause of the Union and your financial circumstances.

REGIONAL ORGANIZATION

The most important action taken by the Council of the A.C.U. at its last meeting was the provision for regional groups which would work out their own programs within the general framework of the Union.

To date regional committees are functioning in New England, the Southeastern states, the Chicago area, and the Northwest. Local organizations in connection with the 1946 Priests' Conventions and the 1947 Congresses were also established in Dallas, Los Angeles, Denver, and the Baltimore-Washington area and we shall doubtless soon hear of permanent regional organization being effected in these places.

We hope, in our next full-size issue, to bring you further word of these groups, with the names of those who are heading them.

COMMITTEE ON DISCIPLINE

While this committee of scholars has in the past dealt with sundry matters connected with the discipline of the Church and published valuable pamphlets on the Precepts of the Church, it is now primarily engaged in studying the question of Christian Marriage and in preparing material for the guidance of those who are interested in safe-guarding our Church against error in this matter.

The committee is currently working on a brochure to be entitled *ANCIENT CANONS: ON THE MEANING OF THE WORD DISCIPLINE IN THE BOOK OF COMMON PRAYER* and another on *SUGGESTIONS FOR THE CLARIFICATION OF THE MARRIAGE LAWS OF THE PROTESTANT EPISCOPAL CHURCH*.

The Rev. Ralph E. Coonrad, chairman of the committee, also reported to the Execu-

A.C.U. IN ENGLAND

The American Church Union sent the chairman of its doctrinal committee, the Rev. Louis A. Haselmayer, Ph.D., as its official representative to the International Priests' Convention, the Anglo-Catholic Congress, and, as an observer, to the Lambeth Conference. In our next full-size issue we shall give you a fuller report of his activities; here we have space merely to summarize what was accomplished.

First, the contacts which were made. Fr. Haselmayer now has friends not only among the leaders of the Catholic movement in England but in every part of the world from which priests came to the convention and congress. The interchange of information and ideas which will result from these contacts will be invaluable.

Second, the establishment of close relations between the A.C.U. and the English Council for the Defence of Church Principles. This organization is particularly concerned with giving publicity to all dangerous schemes for re-union. Its monthly magazine, *FAITH AND UNITY*, will henceforth be published under the joint auspices of the C.D.C.P. and the A.C.U. We in the A.C.U. should all subscribe to it. Send a dollar for that purpose to the Rev. Louis A. Haselmayer, 2101 65th Ave., Philadelphia, 38, Penna.

Third, the Catholics in England were made aware of what is being done here. Fr. Haselmayer was asked to present the report of the Priests' Convention to the Anglo-Catholic Congress was given a place of honor at Congress Sessions, and an opportunity to speak at one meeting. He also gave many other addresses and sermons in England.

Fourth, Fr. Haselmayer's presence in London during the Lambeth Conference enabled him to bring back to us much valuable information as to what went on and his close contact with many Bishops made his knowledge of re-union problems available to them.

Fr. Haselmayer says this: "The English Catholic organizations of the Church of England and the overseas provinces are more and more looking to the U.S.A. for leadership and guidance. Catholics everywhere in the Anglican Communion must build up this consciousness of unity in the same faith and order so that we may discharge the growing responsibilities of the coming years."

Another service which the Discipline Committee has rendered was to secure from the Rev. Dr. Edward R. Hardy a statement of the Catholic position on marriage and divorce which was sent to Lambeth through Bishop Hart of Pennsylvania and was published in a pre-Lambeth issue of *THE LIVING CHURCH*.

CONGRESS PLANS

The chairman of the A.C.U. Congress Committee, the Rev. Albert J. duBois, reports that the aim of our 1949 conference and congresses will be to carry out the intention of the 1948 Lambeth Encyclical which said, "We hope that throughout the Anglican Communion suitable steps will be taken in 1949 to celebrate the growth of the English Book of Common Prayer which has its beginning in the first English Prayer Book of 1549."

It is planned to hold a series of short conferences in May with, for the most part, "local talent" as leaders and speakers. The purposes of these conferences will be (a) to provide for local observances and to build interest in the major observances of the fall (b) to stress A.C.U. membership and cement regional organizations; (c) to lead in the observance of the Prayer Book commemoration.

In September there will be major Catholic congresses, the meeting places for which will be announced later. These will center around the Prayer Book observance theme. The Bishop of London has consented to come as the preacher for these congresses and it is expected that other English Bishops and the Old Catholic Bishop of Utrecht will also be present. There will be great missionary meetings in connection with these congresses with a Catholic missionary Bishop at each of them.

With the assistance of other committees of the A.C.U. the Congress Committee is also planning to issue sermon outlines, suggestions for parish organization programs, and material for summer conferences, all these on Prayer Book themes and on the Catholicity of the Prayer Book.

One great regional observance of this Prayer Book commemoration has already been definitely arranged, namely a Solemn Eucharist in the Cathedral of St. John the Divine, New York City, on Memorial Day. The Bishop of the Diocese has kindly given permission for a great service similar to that held in the Washington Cathedral last year.

S. C. K.

The members of the Servants of Christ the King are reminded that the annual report on the keeping of the rule is due on the Feast of Christ the King, October 31. The Director of the Eastern Province is the Rev. Harris T. Hall, Mendham, N. J.; and of the Western Province the Rev. William K. Rehfeld, Hammond, Ind.

There will be a rally of the S.C.K. on the afternoon of October 31 at the Church of the Resurrection, New York, at which Father Hall will preach. There will doubtless be other such rallies, but we have no definite information about them.

AUTHORIZED AND PAID FOR AT REGULAR ADVERTISING RATES BY THE COUNCIL OF THE AMERICAN CHURCH UNION

The World Council of Churches

An Editorial Summary

EACH of the four sections into which the Amsterdam Assembly was divided was supposed to bring in a report of 2,500 words for discussion, amendment, and final action in the plenary sessions. Each section substantially exceeded its quota of words, which is not surprising, considering the complexity of the subjects, the divergence of viewpoints, and the difficulty of being brief in a document that must do justice to preliminary studies in four volumes. It is even more difficult to summarize these section reports, and the full text of them should be read by all who really want to understand what Amsterdam said and did.* But in order that "he who runs may read," we here attempt to give as adequate a summary as possible of these already highly condensed reports.

A preliminary word should be said as to the status of these reports. It was frequently emphasized in the plenary sessions that they were not presented for adoption," and that they have no binding force either upon the Assembly itself or upon its member Churches. Rather, after discussion, amendment, and often partial redrafting, the reports were "received by the Assembly and commended to the Churches for serious consideration and appropriate action."

In the following summaries, only the words in quotation marks are the actual words of the section reports. The rest, while adhering as closely as possible to the terminology of the reports, is our own summary and is not to be taken as official.

Section I

The Universal Church and God's Design

"God has given to His people in Jesus Christ a unity which is His creation and not our achievement." We thank Him for this, and we are gathered together in common concern for the Church which is His Body. In the light of that unity we face our deepest difference, which has many forms and deep roots.

Our deepest difference "exists among many other differences of emphasis within Christendom. Some are Catholic or Orthodox in clearly understood senses; some are Protestant after the great Reformation confessions; others stress the local congregation, the 'gathered community' and the idea of the 'Free Church.' Some are deeply convinced that Catholic and Protestant (or evangelical) can be held together within a single Church. Yet, from all these shades of meaning, we would draw special attention to a difference to which, by many paths, we are constantly brought

*Paper bound offset texts of the Amsterdam reports, including the Message, Youth Message, section and committee reports are available at 25 cents each (less in quantities) from the American Committee for the World Council of Churches, 297 Fourth Ave., New York 10, N. Y.

back. Historically it has been loosely described as the difference between 'catholic' and 'protestant,' though we have learned to mistrust any over-simple formula to describe it."

The Christian faith and life is a self-consistent whole, but our two conceptions of the whole are mutually inconsistent. There remains a hard core of disagreement between them. "As so often in the past, we have not been able to present to each other the wholeness of our belief in ways that are mutually acceptable."

We commend the preparatory book, *The Universal Church in God's Design*, to the serious attention of our Churches. We group our agreements and disagreements into those which concern the nature of the Church and those which concern its mission.

"We all believe that the Church is God's gift to men for the salvation of the world; that the saving acts of God in Jesus Christ brought the Church into being; that the Church persists in continuity throughout history through the presence and power of the Holy Spirit." Within this agreement, we should try to resolve certain differences: (a) "the relation between the old and new Israel and the relation of the visible Church to the 'new creation' in Christ"; (b) "the relation . . . between objective redemption and personal salvation, between scripture and tradition, between the Church as once founded and the Church as Christ's contemporary act"; (c) "the place of the ministry . . . the number and interpretation of the sacraments, the relation of baptism to faith and confirmation, the relation of the universal to the local church; the nature of visible unity and the meaning of schism."

"We believe that the Church has a vocation to worship God in His holiness, to proclaim the Gospel to every creature." Here our differences concern: (a) the relation between worship, and witness and service; (b) the degree to which the Kingdom of God is realized within the Church; (c) the Church's responsibility for the common life of men and their temporal institutions.

"We gratefully acknowledge these agreements and we seek the solution of these disagreements. God wills the unity of His Church and we must be obedient to Him."

Some of these issues do not seem relevant to some of our members; yet, because they are vital to some, they concern all. We cannot ignore one another. God penetrates the barriers of our divisions and enables us to speak about the points at which we meet.

"The glory of the Church is wholly in her Lord." Some notable unions have been achieved, for which we give thanks. Genuine convictions have their part in perpetuating divisions, but "we confess that pride, self-will, and lovelessness have also played their part and still do so." Even where there are no theological differences, "there

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are Churches based upon segregation of race and color, a scandal within the Body of Christ." Churches are "too much dominated by ecclesiastical officialdom." We pray for renewal and unity, recognizing that "there is no gain in unity unless it is unity in truth and holiness."

Finally, "we thank God for the ecumenical movement," and especially for the World Council of Churches. "We ask for the continual prayer of all participating Churches that God may guide it in His wisdom, saving us both from false claims and from faithless timidity."

Section II

The Witness of the Church to God's Design

"The purpose of God is to reconcile all men to Himself and to one another in Jesus Christ His Son. . . . Three things are perfectly plain: All that we need to know concerning God's purpose is already revealed in Christ. It is God's will that the Gospel should be proclaimed to all men everywhere. God condescends to use human obedience in the fulfilment of His purpose."

The Church should make Christ known to men so that each is confronted with the necessity of a personal decision, Yes or No. "Those who despise the love of God remain under His judgment and are sharers in the impending doom of the world that is passing away."

Two world wars have shaken the world. The millions of Asia and Africa are determined to seize the opportunity of shaping their own destiny. Faith to many now means faith in a new society. "A formidable obstacle to Christian faith is the conviction that it belongs to a historical phase now past." Yet there is also "an earnest desire for clearly formulated truth," and "the minds of millions are more than usual open to the Gospel."

But the Church is divided, hesitant, complacent. It has largely lost touch with the dominant realities of life. By its failure to speak effectively on the subject of war, it has appeared impotent to deal with the world situation. It is accused of having sided with vested interests, and is suspected of using its missionary enterprise to foster imperialism.

"Whatever in this indictment be true or untrue, the Church is still the Church of God, in which, and in which alone He is pleased to reveal Himself in truth; in which, and in which alone, the renewal of man's life is possible."

The Church is, to millions, a source of strength. Evangelism is the common task of all the Churches. "The present day is the beginning of a new epoch of missionary enterprise, calling for the pioneering spirit, and for the dedication of many lives to the service of the Gospel of God."

The duty of the Church can be expressed in one sentence: "It is required to be faithful to the Gospel and to realize more fully its own nature as the Church." Fulfilment of this duty involves a revolution in thought and practice.

Worship and witness belong inseparably together. Each group should become a real fellowship. "It is intolerable that anyone should be excluded, because of his race or color, from any Christian place of worship."

"The church must find its way to the places where men really live." It must recover the spirit of prophecy, to discern the signs of the times. And "each Christian group must be conscious of the world-wide fellowship of which it is a part."

Several paragraphs are given to a consideration of missionary and evangelistic strategy, including lay work and witness and coöperation in evangelism.

"As we have studied evangelism in its ecumenical setting we have been burdened by a sense of urgency." Every man now in the world should have a chance to hear the Christian message. "Now, not tomorrow, is the time to act."

Section III

The Church and the Disorder of Society

"The world today is experiencing a social crisis of unparalleled proportions. The deepest root of that disorder is the refusal of men to see and admit that their responsibility to God stands over and above their loyalty to any earthly community." Modern society underestimates both the depth of evil in human nature and the height of freedom in the children of God.

The Christian Church approaches this disorder with faith in the Lordship of Jesus Christ and in His Kingdom. Christians are conscious of the sins which corrupt communities and institutions, but are also assured of the final victory of Christ over all sin and death. Men are often disillusioned by finding that changes of particular systems do not bring unqualified good, but lead to fresh evils.

Two chief factors contribute to the crisis of our age. One of these is the vast concentration of power, both under Capitalism and under Communism. The other is that society is more controlled by a momentum of its own than in previous periods.

Technical developments have relieved men and women of much drudgery and poverty. The Church has a responsibility to help men to achieve fuller personal life within the technical society. In doing so, the Churches should not forget to what extent they themselves have contributed to the evils that they are tempted to blame on the secularization of society.

Justice demands that economic activities be subordinated to social ends. The Church cannot resolve the debate between those who advocate and those who oppose socialization. "In the light of the Christian understanding of man we must, however, say to the advocates of socialization that the institution of property is not the root of the corruption of human nature. We must equally say to the defenders of existing property relations that ownership is not an unconditional right; it must, therefore, be preserved, curtailed, or distributed in accordance with the requirements of justice."

Man is created to be a free being, and men must never be made a mere means or political or social ends. "It is required that economic justice and provision of quality of opportunity be established for all members of society. We therefore condemn: (a) Any attempt to limit the freedom of the Church . . . and any attempt to impair the freedom of men to obey God and to act according to conscience . . . (b) Any denial to man of his opportunity to participate in the shaping of society . . . (c) Any attempt to prevent men from learning and spreading the truth."

[Next follows the section on Communism and Capitalism, which caused much discussion both at Amsterdam and in the press following Amsterdam. We quote the key sentences of each paragraph, and the full paragraphs defining the Christian attitude toward these two economic systems.]

"Christians should ask why Communism in its modern totalitarian form makes so strong an appeal to great masses of people in many parts of the world. They should recognize the hand of God in the revolt of multitudes against injustice that gives Communism much of its strength. . . . Christians who are beneficiaries of Capitalism should try to see the world as it appears to many who knew themselves excluded from its privileges and who see in Communism a means of deliverance from poverty and insecurity. . . ."

"Christians should recognize with contrition that many Churches are involved in the forms of economic injustice and racial discrimination which have created the conditions favorable to the growth of Communism, and that the atheism and the anti-religious teaching of Communism are in part a reaction to the chequered record of a professedly Christian society."

"The points of conflict between Christianity and the atheistic Marxian Communism of our day are as follows: (1) the Communist promise of what amounts to a complete redemption of man in history; (2) the belief that a particular class by virtue of its role as the bearer of a new order is free from the sins and ambiguities that Christians believe to be characteristic of all human existence; (3) the materialistic and deterministic teachings, however they may be qualified, that are incompatible with belief in God and with the Christian view of man as a person, made in God's image and responsible to Him; (4) the ruthless methods of Communists in dealing with their opponents; (5) the demand of the party on its members for an exclusive and unqualified loyalty which belongs only to God, and the coercive policies of Communist dictatorship in controlling every aspect of life."

"The Church should seek to resist the extension of any system that not only includes oppressive elements but fails to provide any means by which the victims of oppression may criticize or act to correct it. It is a part of the mission of the Church to raise its voice of protest wherever men are the victims of terror, wherever they are denied such fundamental human rights as the right to be secure against arbitrary arrest, and wherever

governments use torture and cruel punishments to intimidate consciences of men."

"The Church should make clear that there are conflicts between Christianity and Capitalism. The developments of Capitalism vary from country to country and often the exploitation of the workers that was characteristic of early Capitalism has been corrected in considerable measure by the influence of trade unions, social legislation, and responsible management. But (1) Capitalism tends to subordinate what should be the primary task of any economy—the meeting of human needs—to the economic advantages of those who have most power over its institutions. (2) It tends to produce serious inequalities. (3) It has developed a practical form of materialism in western nations in spite of their Christian background, for it has placed the greatest emphasis upon success in making money. (4) It has also kept the people of capitalist countries subject to a kind of fate which has taken the form of such social catastrophes as mass unemployment."

"The Christian Churches should reject the ideologies of both Communism and *laissez-faire* Capitalism, and should seek to draw men away from the false assumption that these are the only alternatives. . . . It is the responsibility of Christians to seek new creative solutions which never allow either justice or freedom to destroy the other."

The rest of the section deals with the social function of the Church, concluding: "There is a great discrepancy between all that has been said here and the possibility of action in many parts of the world. Obedience to God will be possible under all external circumstances, and no one need despair when conditions restrict greatly the area of responsible action. The responsible society of which we have spoken represents, however, the goal for which the Churches in all lands must work, to the glory of one God and Father of all, and looking for the day of God and a new earth, wherein dwelleth righteousness."

Section IV

The Church and International Disorder

The World Council meets at a time of critical international strain. Men are asking in fear and dismay what the future holds. The Churches bear witness that the world is in God's hands. His purpose may be delayed but it cannot be finally frustrated.

War is not inevitable if man will obey God's law. "There is, then, no irresistible tide that is carrying man to destruction." Every man should serve the cause of peace, confident that such service is not futile, "for the Lord God Omnipotent reigneth."

"War is contrary to the will of God. Is there, then, such a thing as a just war? "We cannot answer this question unanimously, but three broad positions are maintained." These are:

(1) "That, even though entering a war may be a Christian's duty in particular

circumstances, modern warfare, with its mass destruction, can never be an act of justice."

(2) "That military action is the ultimate sanction of the rule of law, and that citizens must be distinctly taught that it is their duty to defend the law by force if necessary."

(3) "That an absolute witness against war and for peace is . . . the will of God."

There is a special call for theologians to consider the theological problems involved and to try to resolve these conflicting opinions. Meanwhile the Churches should "hold within their full fellowship all who sincerely profess such viewpoints as those set out above and are prepared to submit themselves to the will of God in the light of such guidance as may be vouchsafed to them."

The Churches have the duty of declaring moral principles which obedience to God requires in war as well as in peace. "The Churches must also attack the causes of war by promoting peaceful change and the pursuit of justice. They must stand for the maintenance of good faith and the honoring of the pledged word; resist the pretensions of imperialist power; promote the multi-lateral reduction of armaments; and combat indifference and despair in the face of the futility of war." Peace treaties should be concluded as soon as possible, prisoners of war returned to their homes, and war trials brought to an end.

Peace requires an attack on the causes of conflict between the powers. The nations must acknowledge the rule of law. And the observance of human rights and fundamental freedoms should be encouraged by domestic and international action. [Several paragraphs are given to the elaboration of these points.]

The Churches and all Christian people have obligations in the face of international disorder. The Churches cannot excuse their own indifference and complacency. It is the duty of the Christian to pray for all men, especially those in authority, to combat hatred, support negotiation, and "to sustain such national policies as in his judgment best reflect Christian principles." The World Council can and should give leadership along these lines.

To implement this section, several resolutions were adopted by the Assembly. One of these called for coöperation with the International Refugee Organization. Another urged upon the United Nations the adoption of the draft Declaration of Human Rights now before that body. A third adopted a Declaration on Religious Liberty and urged application of its provisions through domestic and international action.

Concerns of Churches

In addition to the section reports, there were committee reports, dealing with various "concerns" referred to the Assembly by constituent Churches, or related to the internal affairs of the World Council.

Most of these are summarized in the article by the Rev. J. W. Kennedy on page 22, or in special articles elsewhere in this issue.

TWENTY-FIRST SUNDAY AFTER TRINITY

GENERAL

WORLD COUNCIL

On Operating Basis

Steps toward placing the newly-constituted World Council of Churches on a fully operating basis were recently announced in Geneva, Switzerland, after a meeting in Woudschoten, Holland, of the council's Central Committee. The committee is a 90-man group elected at the World Council's recent First Assembly at Amsterdam to deal with general issues of policy until the next Assembly, scheduled to be held in 1953.

It was disclosed that a tentative decision has been made to hold the second Assembly in the United States, the site to be selected later. Meanwhile, the Central Committee elected officers, and an Executive Committee and approved a number of staff appointments and departmental committees.

The Rt. Rev. George K. A. Bell, Bishop of Chichester, was named chairman of the Central Committee. The committee also elected Dr. Franklin Clark Fry, New York, president of the United Lutheran Church in America, as vice-chairman.

Named general secretary of the World Council, with offices at Council headquarters in Geneva, was Dr. W. A. Visser 't Hooft, who held the same position for the ten years during which the Council operated as a provisional organization.

Five men were chosen to serve as as-

sociate general secretaries: Dr. Henry Smith Leiper and Dr. O. Frederick Nolde, with headquarters in New York; the Rev. Oliver S. Tomkins, with headquarters in London, England; and Bishop Stephen C. Neill and the Rev. Robert C. Mackie, both with headquarters in Geneva.

Dr. Leiper, a Congregational minister, who previously directed the American Committee for the World Council, will assume the portfolio for promotion in the general secretariat. Dr. Nolde, dean of the graduate school of Lutheran Theological Seminary at Philadelphia, has been offered the portfolio for international affairs. He will remain as director of the Commission of the Churches on International Affairs, which is maintained jointly with the International Missionary Council.

Fr. Tomkins was given the portfolio for "Faith and Order" and relations with the Eastern Orthodox Churches, while Bishop Neill, who is assistant to the Archbishop of Canterbury, will assume the portfolio for study and evangelism. Bishop Neill was previously co-director of the World Council's Study Department.

Mr. Mackie, a Church of Scotland minister and retiring general secretary of the World's Student Christian Federation, was assigned the portfolio for reconstruction and youth. He will also become the new director of the World Council's Department of Reconstruction and Inter-Church Aid, succeeding Dr. J. Hutchison Cockburn, who is resigning as of January 1st next.

Named to the newly-created post of program secretary in the United States was the Rev. Robert S. Bilheimer of the Presbyterian Church in the USA, who will have headquarters in New York. He will be responsible for relating the work of all the World Council's departments to the Churches of North America.

Several staff officers were elected to retain positions they held when the World Council was a provisional body: Frank Northam, layman in the Methodist Church of Great Britain, director of the Finance and Business Department; Dr. Hendrick Kraemer, layman in the Dutch Reformed Church, director of the Ecumenical Institute at Bossey, Switzerland; Miss Jean Fraser, of

the Presbyterian Church in England, secretary of the Youth Department.

Also, the Rev. Nils L. Ehrenstrom, of the Swedish Lutheran Church, director of the Study Department; the Rev. Elfan Rees, minister in the Congregational Union of England and Wales, director of the Refugee Division; and Dean Halfdan Hogsbro, of the Danish Lutheran Church, representative of the World Council in Germany.

BOARD OF MANAGERS ESTABLISHED

A Board of Managers for the Department of Reconstruction and Inter-Church Aid was established.

Officers of other departmental committees elected by the Central Committee were:

YOUTH: The Rev. Daniel T. Niles, minister in the Methodist Church in Ceylon, chairman; Mlle. Madelaine Barot, of the Reformed Church in France, vice-chairman; the Rev. Alexander Schemann, lecturer at the Russian Theological Institute in Paris, vice-chairman.

STUDY: Dr. Henry P. Van Dusen, president of Union Theological Seminary, New York, chairman; and Dr. John Baillie, professor at the Edinburgh (Scotland) Seminary.

FINANCE: Methodist Bishop G. Bromley Oxnam, of New York, chairman; Georges Lombard, of Geneva, vice-chairman.

Dr. Reinhold von Thadden-Trieglaff,

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Foreign postage additional.

ermanent delegate of the Evangelical Church in Germany to the World Council, was named chairman of the Ecumenical Institute at Bossey, and the Rev. Robert C. Mackie, vice-chairman. The following members were named to the Executive Committee, which will be responsible for the execution of policy, and for the World Council's current business:

The six presidents of the World Council—Pastor Marc Boegner, of the French Reformed Church; Dr. Fisher, Archbishop of Canterbury; Methodist Bishop G. Bromley Oxnam of New York; Greek Archbishop Germanos of London, England; Dr. Eidem, Primate of the Swedish Lutheran Church; and Dr. T. C. Chao, of Peiping, China (Anglican).

Also, Bishop Bell of Chichester; Dr. Fry; Bishop Eivind Berggrav, Primate of the Norwegian Lutheran Church; the Rev. Leslie Cooke, Bucks, England (Congregational); Fr. Georges Florovsky, Paris (Orthodox); Dr. Alfons Koechlin (Reformed); the Rev. Eighomenos Luka, Heliopolis, Egypt (Coptic Orthodox); Pastor Martin Niemöller of Germany; Metropolitan Panteleimon (Orthodox); the Rev. Canon R. A. Reeves, Liverpool, England (Anglican); Dr. Gordon Alfred Sisco, Toronto, Canada (United Church of Canada); Mrs. Leslie J. Swain, Craigville-on-Cape Cod, Massachusetts (Baptist); Charles P. Taft, Cincinnati, Ohio (Episcopalian); and the Rev. T. M. Taylor, Old Aberdeen, Scotland (Reformed).

Sitting with the Executive Committee as chairman of the Faith and Order Committee will be the Rt. Rev. Yngve Brilioth, Lutheran Bishop of Vaxjo, Sweden. The committee is expected to hold its first meeting in Geneva next February.

It was announced that a secretary for evangelism and a director for the newly-created department of promotion and publicity will be named later. Both the secretaryship and the department were authorized by the Amsterdam Assembly.

The Committee agreed to leave arrangements for setting up the Commission on Women's Work in the Church authorized by the Amsterdam Assembly to a committee composed of Bishop Bell, Mrs. Leslie J. Swain, and Dr. Visser 't Hooft.

Approval was given to a charter for the Youth Department, as well as constitutions for the Reconstruction Department, the Commission of the Churches on International Affairs, and the Faith and Order Committee.

The Central Committee voted to hold its next meeting in England during July, 1949, and made tentative arrangements to meet in Canada in July of the following year. [RNS]

EPISCOPATE

10th Anniversary of Bishop Block

Two thousand people filled the nave of Grace Cathedral, San Francisco, Calif., to assist Bishop Block of California in the celebration of his 10th year as a Bishop in the Church of God. Bishop Block was consecrated on the Feast of St. Michael and All Angels, 1938, when he became Bishop Coadjutor to the Rt. Rev. Edward-Lambe-Parsons. On Bishop Parsons' retirement in 1940, Dr. Block became diocesan. Both Bishop Parsons and Bishop Gribbin, retired Bishop of Western North Carolina, were in the sanctuary.

Evensong was sung by the Very Rev. B. N. Lovgren, dean of San Francisco, the choristers of the cathedral, and some 50 students from the Church Divinity School, Berkeley. The dean was assisted by the Very Rev. Dr. Henry H. Shires, dean of the Divinity School, and the Rev. Dr. John Leffler. After the anthem, the Rev. Dr. Mark Rifenbark, president of the standing committee, paid tribute to the Bishop as a friend to all men, a true Father in God to priests and people, and an executive of rare ability. But the highlight of this magnificent service was Bishop Block's colorful account of his experiences at the Lambeth Conference. Earlier in the day the Bishop had been the celebrant at a said Eucharist in the Chapel of Grace, and had been the guest of honor at a breakfast given by the diocesan staff in the

Fairmont Hotel, San Francisco, Calif.

Evensong, sung to Plainsong settings, was preceded by a procession of choir, seminarians, and the clergy of the diocese. The clergy filled the entire north side of the choir, while the male choristers and seminarians took their places on the south side. Led by a crucifer, bearing the second of the great cathedral processional crosses, the canons of the cathedral, the dean and the dean emeritus, the Very Rev. Dr. Gresham, followed by the Bishops and the diocesan in scarlet chimere, formed the end of the procession.

After the service the "old crypt" of the cathedral was filled to overflowing by many of Churchpeople anxious to congratulate their Bishop.

CANADA

Expresses Optimism Over United Church-Anglican Reunion

Optimism over the progress of reunion negotiations between the United Church of Canada and the Church of England in Canada was recently expressed by Dr. Gordon Sisco, secretary of the United Church.

In an address to the General Council, Dr. Sisco said there was "good reason for encouragement" over conversations between representatives of the two communions. "A spirit of mutual respect and understanding has been increasingly cultivated," he added.

[RNS]



AT AMSTERDAM: The Archbishop of Canterbury (left) and Dr. Boegner, two of the six co-presidents of the World Council, are pictured above.

[RNS]

The Significance of Amsterdam

By the Rev. Henry Smith Leiper, D.D.

Associate General Secretary, World Council of Churches

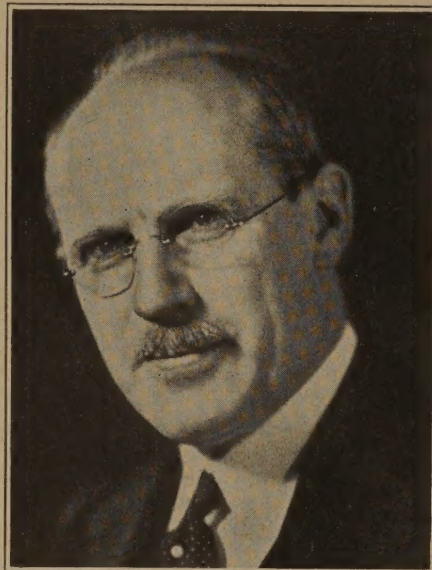
THE chief criterion by which the Amsterdam Assembly must be appraised is not always kept clear. It was called primarily for one thing: as the means, under the Provisional Constitution, of consummating the formation of the World Council of Churches. That purpose was unanimously accomplished by the representatives of more than twice as many communions as were willing years ago even to enter into formal conversations—with no commitments—at Stockholm and Lausanne. When it is recalled that about 30 mergers, affecting more than 60 Churches, have taken place since the Ecumenical Movement became oriented toward the formation of a permanent and official Council, it appears that in terms of the earlier statistics (before reduction in totals took place through mergers) about 180 Churches, and not the 70 which were represented at Lausanne, acted at Amsterdam to launch their new instrument of coöperation and declared: "We intend to stay together."

Much more happened at Amsterdam, but all save the above action was peripheral and supplemental and should be so recognized. Only the incredibly naïve could have expected to see the world transformed instantly by the meetings at the Concertgebouw! Almost as much innocence of history and detachment from reality is reflected in those who expected a fully united Church to emerge from a two weeks' conference dealing with divisions reaching back in some instances for almost a millenium!

But in addition to constituting the World Council and amending its provisional constitution in certain respects, the delegates of about 150 communions at the Assembly entered unitedly into great worship experiences; examined critically carefully prepared reports on the theme "Man's Disorder and God's Design," and Concerns of the Churches (receiving certain findings and submitting them to the member Churches for study and action); adopted a brief "Message"; elected six members of a Presidium and 82 members of a Central Committee; planned and approved program and budget for the Council's work; designated Geneva, London, and New York as the offices of the Secretariat; continued ten forms of activity already in operation and added two: Evangelism and a Commission on Women's Work in the Churches.

What Amsterdam did will be remembered as long as there remains any Chris-

tian civilization in the world. The spirit in which it did it will increasingly influence the life of the Churches. What was said there may not long be remembered—save possibly its affirmation: "Christ



DR. LEIPER: "Christians came to Amsterdam out of every nation."

has made us His own and He is not divided. In seeking Him we find one another. Here at Amsterdam we have committed ourselves afresh to Him, and have covenanted with one another in constituting this World Council of Churches. We intend to stay together!"

This compact, recognizing a common purpose as the bond of unity without uniformity, is unique in ecclesiastical history. And the basis of common purpose is a common loyalty to the Lord of All—stated as an affirmation strongly reminiscent of Peter's affirmation which Jesus hailed as the foundation stone of the Church.

In what sense, if any, was Amsterdam a Pentecostal experience? Only history can fully answer. But there were present many of the signs which characterized the first Christian Pentecost in Jerusalem. Christians came to Amsterdam "out of every nation under heaven." They were "all of one accord in one place," each "heard in his own tongue." "Many were in doubt and said, 'What meaneth this?'" Many more recognized the message of Amsterdam as destined for "all that are afar off." Consciences and imaginations stirred by penitence and eager for renewal constrained many to ask, "Men and brethren, what shall we do?"

The photographers' flashes blinded

some to the invisible fire which burned above the Assembly of the most representative company of official Churches ever to meet since the first Christian Church came into existence: for this century happens to be the first in which the Church has become coextensive with the inhabited world. But for those whose "understandings were lightened" the unquenchable light shone at Amsterdam as it has not shone in many centuries of Christian separation.

As has often been remarked, the peculiar challenge of our age—which some have called "post-Christian"—can only be met by spiritual means as world neighborhood is transformed into spiritual community.

The Churches now possess in the World Council what the Archbishop of Canterbury described from the chair as "new power from Heaven on Earth." God's power in a finite world is always conditioned by human instrumentalities.

Disappointments and discouragements were to be expected and were not lacking. Despite an unprecedented amount of personal interest manifested by many individual Roman Catholics, the Roman hierarchy at the last moment revised the practice it followed at Oxford and Edinburgh—forbidding the attendance even as informal observers of any members of that great Communion. Despite long, and at times hopeful negotiations, the Russian Patriarchate showed the influence of the Soviet environment and refused to be represented—taking out of the Assembly, apparently against their will or their better judgment, a number of Orthodox Churches previously expected as participants. Communist pressures and officials of the malevolent police state dominating Hungary prevented by his arrest the attendance of Bishop Ordass of the Lutheran Church who was nonetheless elected in absentia to the Central Committee.

Some satisfaction can, however, be derived from the fact that the Patriarch of the Russian Orthodox Church asked to be kept informed as to progress and work of the World Council and Rome informally did the same. Numerous eloquent messages in glowing terms of Christian brotherliness came from individual members of both communions as indicating the presence in both of the genuine spirit of ecumenical fellowship and love. Such are by no means without significance in a world where even totalitarians—ecclesiastical or political—are subject ultimately to the power of the living Christ.

The Limitations of Amsterdam

By the Very Rev. William H. Nes, D.D.

Dean of Nashotah House, Nashotah, Wis.

AS THEY begin to be written, the impressions of those who were at Amsterdam will prove to be very diverse. There may be some who will be quite disappointed. If they are, it will be because they went with mistaken expectations. Perhaps they did not understand that penance must be done for our "unhappy divisions" no less than for our failures in Christian life and witness, or because they supposed that the path of the penitent is less mountainous and hard than it is.

The Assembly, it seemed to me was noticeably more sober in its last few days than when it began. Why should it have been otherwise? We had listened to papers that showed serious divergences of theology, politics, and sociological outlook. In our sections we had been confronted with problems of faith and morals, and of the evangelistic task, which, as the reports show, were indeed honestly faced but were very far from being solved. The air of Europe which we breathed was clouded with an apprehension, and, in some areas, with a despair which few Americans who have not lately breathed it can understand. The World Assembly was meeting in an apocalyptic time, and it felt within itself the pulsations of crisis.

The "Message" of the Assembly is a sober document, but it is animated, as the Assembly was most unmistakably animated throughout, by an intensely serious and genuine faith that Jesus Christ is God and Saviour. I can imagine people who would be disappointed in some of their expectations. But I cannot imagine anybody who, having been in Amsterdam, would doubt that he had seen a great and authentic manifestation of faith in our Lord and zeal for His Kingdom and glory. I cannot imagine anybody who, having been there, did not see—and praise God for it—that while the divisions of Christendom, affecting as they do matters of the most serious importance, have come close to disaster, there remains, towering and splendid, such a measure of common Christianity that "although we cannot unite, God does not allow us to remain divided."

It is upon this background of sincere appreciation that I project certain criticisms of the Assembly and certain suggestions as to the possible limitation of its accomplishments.

Of the Assembly itself I have only two: first, that the Assembly was too large for a working body; and second, that the sections did not have time

enough to do what they were expected to do. We listened, I think, to too many preliminary papers. Six afternoons more nearly sufficed for the work of the "Com-



DEAN NES: *The path of the penitent is mountainous and hard.*

mittees," which organized the World Council, than six mornings for the discussion of the theological and moral questions which occupied the sections.

In its origin and derivation, the Assembly combines the two movements of "Faith and Order" and "Life and Work." Perhaps it can be said that, while Life and Work needs the inspiration of large gatherings, Faith and Order can only work through small ones. Or, to approach the problem from another aspect, an assembly for witness or for listening to discourses should be large; a working, exploring, formulating body must be small. At any rate, I am convinced that for the dual functions and in so short a time, the Assembly was unwieldy; and since moreover, so large a body can scarcely be gathered for a longer period, the Assemblies of the future will be confronted with the same problem.

ACCOMPLISHMENTS

Now as to the Council. The Amsterdam Assembly may be said to have two kinds of accomplishment. The first is in its spirit, in its effect on those who attended it, and through them, on the communions they represented. This is a more or less immediate moral and spiritual influence. Even on this no one is able yet to pass a judgment or hazard an evaluation. The other accomplishment

remains still more a revelation of the future. For the Assembly did found a World Council of Churches, and its achievement, as history must see it, stands in what that Council turns out to be as it evolves.

PROTESTANT INTEGRATION

Will this Council be in fact an instrument of ecumenicity? I think it runs the danger of becoming only a third competitive center of the divided forces of Christendom. Rome, of course, is one; and Moscow is becoming one. Will Geneva be another? From the standpoint of Protestantism, this would be a benefit, for Protestantism is trying diligently to pull itself together and integrate its forces. There is nothing blameworthy in this; and in the present situation, if Protestantism is to have any important continuing influence, it must seek its own integration.

But that is not ecumenicity; and moreover, although candor compels us to recognize that a part of the Anglican Communion could participate in such an enterprise, the Anglican Communion as a whole cannot and at the same time continue to exist. Therefore, in order to retain the adherence of the Anglican Churches and of those Orthodox and Old Catholic which now support the project of the Council, as well as to have any hope of securing the support of the large body of Orthodoxy, which has so far abstained from association with it, the Council cannot under any circumstances be a projection of Protestantism wholly or even mainly.

That will be the dilemma of the evolving Council. For there is no doubt that, as the word "ecumenicity" is being used in Protestant circles, it does not yet seriously envisage the size and scope, either in the contemporary world or in the whole history of Christianity, of Catholicism. It is true that Amsterdam documents recognize the "Catholic-Protestant tension"; but in describing the Catholic position, "visible continuity of the Church" is understood as the essential element, rather than the sacramental system, with its doctrine of grace, which is really the heart of the tension. Moreover, since in fact the majority of all Christians are Catholic, and since, on the other hand, the majority of the delegates at Amsterdam were Protestant, it is not difficult to see that there not only was, but was bound to be, a certain distortion of perspective with regard to the whole Christian movement. This is not merely my opinion, for I found it to be shared

by Orthodox and other Anglicans with whom I talked.

Furthermore, there was evident at the Assembly, and certainly in the section and committee of which I was a member, a certain fear of organic unity, and a certain hope of achieving a kind of activist Christian coöperative unity which could not only now but in the future dispense with the pursuit of unity in Faith and Order. I agree that we must begin where we are. There is an "interim" behavior of Christians and Christian communions. Amsterdam has taken us at least one step away from — may I

call it Christian "isolationism"? But to suppose that Life and Work can safely put Faith and Order in the shade, would be an illusion of the most sinister kind. The leaders at Amsterdam are free from this illusion; but it was more conspicuous in the total membership than I could have wished.

ACTION IN COMMON

Yet Christian action in common is an essential function of the Council. World relief, displaced persons, and many other activities of Christian love, must be pursued. While adventures in coöperative

evangelism are not likely to be fruitful, except for Christian bodies very closely akin, there is yet a great deal that the World Council can do for a more zealous prosecution of the evangelistic task as a whole.

I should say, then, that if the World Council can manage equitably, and successfully promote the interests of Faith and Order and Life and Work out of which it was born, and if it can express a genuine and realistic ecumenicity, the Amsterdam Assembly of 1948 may very well become for our children a date of noble signification.

Orthodoxy at Amsterdam

By the Rev. Georges Florovsky

Professor, the Russian Orthodox Seminary of St. Vladimir, New York, N. Y.

THE Orthodox Church was under-represented at Amsterdam. Of 85 places assigned to the Orthodox by the Utrecht Constitution of the World Council of Churches, no more than 20 were filled. Only two of the autocephalous Churches have sent their official delegates: the Ecumenical Patriarchate (Constantinople and the diaspora in Western Europe and North America) and the Church of Greece. Some other Churches in the Near East which had previously accepted the invitation to join the World Council of Churches were unable by various reasons to send the delegates. The Church in Russia had declined the invitation, and the same decision has been imposed on the Balkan Churches. There was but one unofficial observer delegated by the Faculty of Divinity in Belgrade.

And yet there was in Amsterdam still a considerable group of Orthodox bishops, clergy, and theologians. The voice of Orthodoxy had its full share in the ecumenical symphony. Archbishop Germanos, Metropolitan of Thyateira, was one of the chairmen of the Assembly and presided over several plenary sessions. An Orthodox bishop was included among the speakers at the evening public meetings (the Metropolitan of Philippi and Neapolis, who spoke of the "Christian Witness in Social and National Life"). There were Orthodox members in all sections and committees. Besides this there was a large and energetic Orthodox group in the youth delegation. Numbers, however, don't decide. Authority belongs to the truth and conviction.

It is hardly possible for any individual member of the Assembly to give an adequate and complete picture of the whole. Everyone was confined to his particular section or committee to which he had been assigned. And the real work has been done in the sections. There was

little room for discussion and free exchange of views at the plenary meetings. The program of the Assembly was overcrowded. Most of the topics were intricate and controversial. It was idle to



FR. FLOROVSKY: *The common mind was there in the process of formation.*

expect a unanimous solution of the highly controversial problems of Christian witness, action, and behavior. One has to add that there was at Amsterdam, strictly speaking, not one, but at least three parallel conferences.

The alternates had their own sectional and committee sessions, and the youth had a conference of its own. All these deliberations could not be summed up or integrated into one coherent whole. It was difficult to speak of the common mind of the Assembly. And still there was a communion of minds, and the common mind was there in the process of formation. Precisely this process itself is the most important feature of all ecumenical gatherings. Ecumenism is just a movement, a way, a search, not a solu-

tion. Perhaps, a method, too. One has to distinguish carefully the ultimate goal and an immediate objective. Perhaps the ultimate goal, Christendom reunited in Catholic faith and Catholic love, is altogether beyond the historical reach. Yet it is no more a utopian dream, no dreamy ideal, but the divine imperative and direct call, and therefore a ruling and guiding principle.

Conference or conversation is an achievement by itself. Before the common mind could be made up, a common language is to be rediscovered, for it has been lost too. This may seem rather trivial. And yet at Amsterdam it was quite clear how difficult it was for those who came to an ecumenical meeting for the first time in their life to feel themselves comfortable at the ecumenical crossroad. They felt most painfully an inner conflict between their confessional allegiances and the urgent ecumenical call. Precisely because they had not yet rediscovered a common language with the others. Perhaps also because they have not understood that it had to be a language of common discourse, not yet of common profession. The Orthodox are never at home with the Protestants. But it is no reason to stay aside. Precisely because the Orthodox Church believes itself to be the watchful guardian of the Apostolic teaching and of the Catholic tradition, to be the true witness of the unadulterated truth of God, it has a special ecumenical vocation and duty. An ecumenical conversation reveals very often only an ecumenical confusion of minds. Again this is by no means a reason for despair, but precisely a call to more efficient witness. The true psychological key to the whole ecumenical work is just the understanding that people come there together not for doctrinal legislation, but for a theological intercourse. This is the immediate objective, this is what lies within our hu-

man reach. The ultimate goal is beyond; it is completely in the hands of God.

The writer of these lines was a member of the Section I: The Universal Church in God's Design. Surely it was the heart of the whole Assembly. Possibly this has not been felt or recognized by all, perhaps even not by the majority. The burning issues of the contemporary situation were discussed and wrestled with elsewhere. But after all there is but one burning issue for Christians: their own failure to be at one in faith and worship, the Christian schism and disruption. Theology is usually of bad repute even among ecclesiastics. It is reputed to be dull, musty, and dry, and unfortunately it happens to be such rather too often. And yet it is, and ought to be, the very heart of Christian existence and endeavor.

What was a most promising sign at Amsterdam was precisely a deeper understanding and a new earnestness for theological scrutiny and search. Even the question of war has been referred back to the theologians for a clarification. Somebody has suggested that philosophy was the art of reading slowly. Theology, too, is the art of reading and thinking slowly, slowly and carefully, of reading and re-reading the Word of God, of thinking and re-thinking the message and the reality of salvation.

The First Section of the Amsterdam Assembly was theological in this particular sense as well as by the subject it had to deal with. No competent physician precipitates with the prescription, although the cure or the healing is ever his ultimate purpose. Medical skill consists in the art of diagnosis. The same is true of theologians for they also are physicians and serve the purpose of spiritual healing. Any drafted report, and specially the formal draft, gives but a poor idea of the discussion which it is meant to summarize. All published reports of the Ecumenical Conferences in the past are inadequate and even misleading, just because they fail to reproduce the dispute in the sections and small committees. What is published is usually but a shadow and residue.

Section I was real and alive in the arguments and discussion much more than it can be grasped in its own report. No need to give any particulars, as the report is by now available in printed form, or will be shortly. What is of basic importance is to remember that the formal draft was the ninth revision. It was not a problem of phrasing only, but precisely of an accurate diagnosis. The standing value of the document is just in the courage to state without ambiguity one deepest difference. I venture to say, this is the difference, the crucial point of divergence and separation. The phrasing is inevitably provisional and liable to objections, simply because there is the stumbling block of Christian ex-

istence. The true progress achieved at Amsterdam is that two systems were confronted and contrasted instead of recording agreements or disagreements on particular and isolated points, what was the method used at the previous ecumenical meetings.

One would misjudge and misinterpret Amsterdam completely if one allows himself to take it by itself. Amsterdam is to be the starting point of the new adventure. The reports and the findings of the Assembly will be forwarded to the member Churches for their consideration. The next step will depend upon their response and initiative. The post-Assembly discussion on

the spot will determine the success or non-success of the preparation for the next meeting. The Assembly is but a moment in the standing process of ecumenical work. It can but reflect the ecumenical growth or decay of the whole Christian world. Ecumenical responsibility cannot be reduced to the meetings. It must be continuous preoccupation of the Churches. More local initiative, critical or appreciative, is now urgently needed.

The Assembly may be a spectacular achievement, but the real work must now to be done in parishes and colleges. This is for the moment the new and immediate objective.

Stresses in World Christianity

By the Rev. Henry P. Van Dusen, D.D.

Chairman, Study Department, World Council of Churches

THE editor has asked me to write about "Stresses at Amsterdam — and how they were resolved." But I had already come to the conviction that perhaps the most notable single feature of the World Council Assembly was precisely the fact that, despite the vast variety, delicacy, and complexity of the issues dealt with, there was none which divided its membership into hostile or irreconcilable camps. I shall try to fulfill the assignment; but what is written must be read in the recognition that, in the view of this author, such stresses and differences as appeared were inconsequential in comparison with what might have been expected, and were quite overshadowed by the truly remarkable sweep of unity disclosed and even more by the fullness of mutual comprehension and appreciation. Three major areas of stress emerged — one in ecclesiology, one in politics, and one in practical organization. Let me take them in reverse order.

(1) The issue which had given the planners of the Assembly greatest bafflement and concern was that between those who favored the organization of the World Council on the pattern defined by its Constitution with subordinate recognition of geographical groups of Churches, and those who advocated the recognition of world confessional bodies as intermediate units between the member Churches and the Council. This issue is sometimes referred to as "Regionalism *vs.* Confessionalism." The two views are so strongly held by equally sincere persons that some feared it might erupt upon the floor of the Assembly as a divisive factor. The issue was implicit in the Constitution itself which provided that places in the Assembly and in the Central (*ad interim*) Committee should be allocated to the member Churches in geographical groups. But this arrangement proved unworkable in



DR. VAN DUSEN: "Such stresses as appeared were inconsequential."

certain areas, notably the widely dispersed lands of the Younger Churches; and, as just indicated, it was strongly opposed by certain confessional groups, especially Lutherans, on grounds of principle.

On the other hand, the counter-proposal, that places should be allocated through confessional world organizations was equally impracticable because most of the world confessions, even the Anglicans, are not organized to function administratively; and, it was no less unacceptable to those Churches which recognize their most intimate affiliations with cousin-Churches of the same land rather than with sister-Churches of the same confession in distant lands. Happily, the issue was completely avoided by implementation of the fundamental principle on which the World Council

rests that no intermediate body should stand between the member Churches and the Council, and by the entirely sound decision that the Assembly itself should allocate places on its Central Committee and the latter, in turn should determine distribution of seats in the next Assembly, "due regard being given to such factors as numerical size, adequate confessional representation and adequate geographical distribution." Thus what might have proven a testing divergence of basic attitude never appeared in plenary discussions.

(2) Undoubtedly, the issue which loomed largest in newspaper reports concerned the Christian attitude toward the overarching political tension of today, the so-called "East-West confrontation." Apparently much was made, especially in the sensational press, of the contradictory interpretations given by Mr. John Foster Dulles and Prof. J. L. Hromadka (see page 13). Some readers appear to have formed the impression that the discussions of the Assembly on this matter reproduced the shocking clashes of the United Nations debates. It would be difficult to conjure up a picture more completely at variance with the facts.

This whole perplexing problem was very thoroughly explored in several Assembly Sections as well as by innumerable informal groups. But it was, at every point, a discussion "within the family," carried on by Christians and friends who recognized and treated one another always as such. Indeed, there could be no more impressive evidence of the extent of mutual confidence within the Assembly than the complete frankness and fulness with which every aspect of this and other highly controversial questions were debated. Within a church vestry or session, there may be sharp difference and candid dispute, all the more candid in the measure of the depth and warmth of Christian fellowship.

The problems raised by Communism, both as an economic ideology and as a concrete reality of worldwide scope, came up for careful examination in the two sections dealing respectively with social and international disorder. The first affirmed a "conflict between Christianity and the atheistic Marxian Communism of our day," and specified this statement under five telling heads. The latter section declared: "We denounce all forms of tyranny, economic, political, or religious, which deny liberty to men. We utterly oppose totalitarianism, wherever found. . . . We resist all endeavors to spread a system of thought or of economics by unscrupulous intolerance, suppression, or persecution." But each report linked its indictment of Communism with a no less searching critique of its most generally accepted alternative. Section Three said, "There are conflicts between Christianity and

Capitalism," and added an injunction which is among the most widely quoted declarations of Amsterdam: "The Christian Churches should reject the ideologies of both Communism and *laissez faire* Capitalism, and should seek to draw men away from the false assumption that these extremes are the only alternatives. Section Four held, "We oppose aggressive imperialism. . . . A positive attempt must be made to ensure that competing economic systems such as Communism, Socialism, or free enterprise may co-exist without leading to war." It is doubtful whether the intelligent and troubled Christian can find elsewhere such thorough, incisive, and balanced guidance, so succinctly yet categorically phrased, on the central issues in contemporary society.

(3) Finally, there is a division which the Assembly frankly confessed, not once but several times. It is most fully set forth in the report on "The Universal Church in God's Design." "It has been loosely described as the difference between 'Catholic' and 'Protestant,' though we have learned to mistrust any over-simple formula to describe it. . . . The emphasis usually called 'Catholic' contains a primary insistence upon the visible continuity of the Church in the Apostolic Succession of the episcopate. The one usually called 'Protestant' primarily emphasizes the initiative of the Word of God and the response of faith, focussed in the doctrine of justification *sola fide*." Because this is an issue likely to be of special concern to readers of THE LIVING CHURCH, it seems important that they understand clearly the attitude which the Assembly as a whole held with respect to it.

In the first place, the statement goes on to point out that "the first group also stress faith and the second also stress continuity of the visible Church in some form. Moreover this difference of emphasis cuts across many of our confessional boundaries." It then insists that understanding is made more difficult by ignorance of one another's traditions, and warns that each group often holds views of the other which "are a travesty of the true situation."

More important, it must be recognized that discussion of this question

naturally drew into this section most of those who hold strongly extreme views in both camps. For that reason, its membership was far from representative of the entire Assembly. This became evident in consideration of the report in plenary session. Those who represent a full fourth of the World Council, perhaps considerably more, could not recognize their own conception of the Church or their own attitude to the disputed issue in either of the positions so carefully set forth. For example, it seems safe to suggest that ninety per cent of non-Roman Christians in the United States will find this part of the Amsterdam findings largely meaningless, and that the proportion within the younger Churches would be considerably larger. Moreover, there was very widespread feeling that both the measure and the importance of what the report defined as "Our Deepest Difference" were greatly exaggerated.

The authors of the document were guilty of a confusion between "difference" and "division." The difference within the World Council is not between two views of the Church, which may be labelled "Catholic" and "Protestant." The Edinburgh Conference of 1938, which had time and preparation to do a much more thorough job on this question, discovered that the major different views of the Church are not two but four. The situation has not changed basically since Edinburgh. And it was the Bishop of London, Dr. Wand, a leader of the Anglo-Catholic party within the Church of England, who joined with Dr. Douglas Horton, an American Congregationalist, to insist that his own position had been completely overlooked (omissions only partly made good by hastily worded additions in the revised final draft). On the other hand, the report is correct in insisting that here is the deepest division within the World Council, preventing as yet united participation in the sacrament of Holy Communion. But those to whom this "division" is of major consequence will get the ecumenical situation wholly out of perspective unless they realize that, for great numbers of their brethren, it is largely irrelevant as well as incomprehensible.

EUCCHARIST

CRY out with words! The vision and the wonder
Of life are here . . . reach up your hands and take
The shadowed Image. Night is rent asunder
And day perfected wholly for your sake
In this still action. Let the flowing measure
Of love engulf you; seek it without fear —
This is the field and Jesus is the treasure:
The song of April, and the heart are here!

ROSAMOND BARTON TARPLEY.

Hromadka, Dulles, and Niebuhr

By the Rev. John C. Evans, D.D.

Religious editor, the *Chicago Tribune*

THE highly publicized East-West clash at Amsterdam was unimpressive to this correspondent at the time, and is less impressive now. It was made to appear that a clean-cut break between Communists of the East and Capitalists of the West had occurred on the floor of the first assembly of the World Council of Churches, with Prof. Joseph Hromadka of Charles University, Prague, carrying the East banner, and John Foster Dulles and Dr. Reinhold Niebuhr battling for the West.

These speakers gave troubled secular newsmen something to take hold of in what was for them a vacuum of intangibles. The supposed rift wrote easily, as against countless items, many of which were far more important, that were difficult, if not impossible, to write for the American newspaper readers' cultural level. The unimpressiveness of the event stemmed first from the plain-as-day fact that differences of opinion were bound to arise if men from East and West got together.

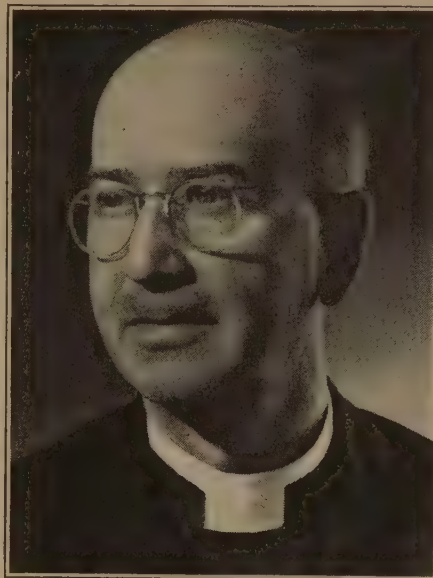
Lines of the overrated conflict appeared to be drawn before the assembly was two days old, and the East line was marked out by one who had the clearest right to draw it — by one from Czechoslovakia which Munich sacrificed to Hitler and Yalta abandoned to Stalin, Dr. Hromadka. Against that back-drop of recent Western history, the East viewpoint was presented with a power which sprang not only from the able minds of today, but also from a broken heart.

The insistent emotional qualities of his first address were discernible in cast of phrase rather than in gesture or inflection. His attack on Western supremacy was a statement of fact which none can deny, especially after Munich, Yalta, Potsdam, and the rest. He told the truth about any kind of supremacy, West or East, and the truth about any Capitalism, whether it be the State Capitalism of the East or the private Capitalism of the West.

Far from being a defense of the two kinds of State Capitalism with which he has had experience, his address was simply an application of St. Paul's indictment of the nature of man. At the same time, as against the West's "apparent fear, frustration, and helplessness in dealing with the great issues of our time," he pleaded with great intensity for the Church to "summon her members to start from the bottom and work for a new society."

That plea seems, even to a correspond-

ent for a secular newspaper, to have excellent Christian precedent, and an echo of a mandate to seek first the Kingdom of God and His righteousness. Prof. Hromadka's address before the visitors'



FR. EVANS: *The East-West split was overrated by secular newsmen.*

meeting close to the end of the Assembly was even clearer in what he was driving at. He pointed to the fluidity in the world scene, with demands for decisions tumbling over each other with increasing insistency:

"A Christian — I am speaking of our Central or Southeastern European countries — cannot possibly make any long-range plans lest he be disillusioned and constantly confused," Dr. Hromadka explained. "He must be ready to meet any emergency, but also to defy any fear and panic. Difficult as the situation may be, it has its salutary and inspiring aspects. It reminds us of the true nature of the Church and of what we used to call, rather academically, the 'existential' character of our faith.

"The changes we are speaking of involve the social and political decay and radical transformation of the groups and classes with which our Churches are intimately associated. The connection between our Churches and the disintegrating classes was not a matter of principle and historical necessity, and yet it is real, and one of the essential aspects of the present state of affairs. The new and advancing and politically vigorous groups have been little touched and influenced by the Church and her message."

Dr. Hromadka then outlined the decline of the bourgeois culture and the

ineffective and decorative features of a State Church and its smugness, together with the rise of the proletarian groups who were not "impressed by the liberal extravagance of liberty," and had adopted the "philosophy of dialectical Marxism seriously." He also declared that upper and lower middle class groups are losing their economic foundations and political significance. He added that while he was speaking principally for a certain geographical area, yet the same situation might be applicable to all parts of the world in the future.

The picture was painted dimly but factually by a careful observer. His interest was not in the revolutionary character of what is taking place, but in the position of the Church and how it may be effective in the midst of a philosophy which "if not aggressively anti-religious" is "certainly a-religious, atheistic!"

THE CHURCH IN THE TRENCHES

"But the Church of Christ has become much more relevant," Dr. Hromadka declared. "She has ceased to be a decoration of life, a relic from the past, a clerical institution or a club for religious refinement. The Church is returning to her true mission; to be a fellowship of those who have been rescued and brought back to the obedience of Jesus Christ in whose name they glorify God and render service unto men without regard to political, national, and cultural affiliation. The Church has got to do her work in the most advanced and exposed trenches of human life, and not withdraw behind a defensive line far behind where the actual struggle is going on. Only thus can the Church not only stand the dynamism of a very aggressive philosophy, but also be in a position to lay ground for a new and more adequate organization of social and political life."

Such is not heresy. If it be a battle line then it stands within the most dynamic Christian tradition. In his statement that Communism "represents much of the social impetus of the living Church," he was not defending Communism, but, again, was stating a fact. He was simply being a sound observer when he said colonial peoples of former world powers "rightly or wrongly" were looking to "Communism and 'the Soviet brand of democracy' as being more reliable guides through the labyrinths of this world." When he opposed the marshalling of all possible physical and moral forces against the spread of Communism, he was simply seeking the ap-

plication of a first-rate public relations principle, so far as the Church was concerned, and was not arguing for Communism.

If Prof. Hromadka drew the East line, then neither Mr. Dulles nor Dr. Niebuhr could do more than make the West look fuzzy. Both, either, directly

or tacitly, admitted the accuracy of Dr. Hromadka's observation; and both assailed Communism according to the most correct and approved patterns. It was a splendid quixotic demonstration, and the whole thing was almost anything except a battle of western giants against a misguided Czech theology professor, or a

clash of Eastern and Western ideologies.

It should be explained that this correspondent is a confirmed capitalist, a Republican, is at least partially Christian, is blacklisted by red-front organizations, and has never had his loyalty questioned by the Un-American Activities Committee of Congress.

Next Steps to Follow Up Amsterdam

By the Rev. Douglas Horton, D.D.

Chairman, American Committee, World Council of Churches

BY MANY the impossible was expected of the First Assembly of the World Council of Churches at Amsterdam. They had a vague notion that the planet would quiver at the shock of it and shake itself free from so great a measure of the sin and evil that besets it that the beginning of the Kingdom of Heaven could be seen with the naked eye. They did not realize that Amsterdam was not a consummation, but a starting point.

The First Assembly will be followed by the Second Assembly, and that by the Third, and so on into the future. But if it is not to be subject to the cynic's jibe that a conference is a meeting of people gathered for the purpose of preparing for the next conference, each Assembly must register an advance over the last—and that means work in the interim at the level of the national federation of Churches, at that of the various communions, and in the local parishes.

(1) In many countries, as in neighboring Canada, the national unit of the World Council of Churches is the national (or dominion) federation of Churches. This body not only handles the coöperative Church work of the nation (or dominion), but also serves as the outlet and instrument of the World Council. Since in the United States, however, the membership of the Federal Council of the Churches of Christ in America is not identical with that of the American membership of the World Council, we have had to have two bodies—the Federal Council and the American Committee for the World Council of Churches.

Note the preposition "for." While the World Council was in process of formation it could not authorize agencies of its own in the several countries. We could have in the United States no Committee "of" but only a Committee "for" the World Council. Amsterdam has changed the situation. We are now ready to take the next step—to bring the Committee for the Council to an end and in its place, under the authorization of the Assembly itself, establish a committee of the Council, the nucleus if not the

entire membership of which will be the American delegates to the Assembly. "The Friends of the World Council of



DR. HORTON: "People do not realize that Amsterdam was not a consummation, but a starting point."

Churches," an American corporation designed to promote the interests of the Council, with Mr. Charles P. Taft as president, would in all likelihood continue as it is, coöperating with the committee of the World Council but numbering a far larger total of members—comprising in fact all who make any financial contribution to the Council in this country.

(2) At the level of the various communions, the next great step to take is to institute a better system of informing the people regarding the ecumenical movement and regarding other Churches.

THE LIVING CHURCH deserves no end of praise for having long since instituted the means by which its readers might learn something of the concerns of American Churches in general. Sym-

pathetic appreciation of other communions should rule the mind of all religious editors in the years to come.

Equally important are the ecumenical attitudes of our textbook writers. Just as one of the first tasks of the United Nations Educational, Scientific, and Cultural Organization (UNESCO) is to re-write the history textbooks of the nations, so it would seem to be the task of forward-looking branches of the Church of Christ to re-write the educational material used by their own youth in such a way that, though the Massacre of St. Bartholomew's Day, the hangings of the witches at Salem, and the other un-Christian acts of other communions are not glossed over, the virtues of those other groups, their own efforts at self-criticism, and their present-day interest in reunion be given fitting place. The various communions have built up a mythology about each other which must be disproved before the gospel of reciprocal trust can be preached and believed.

(3) A French philosopher once wrote "That which is not local does not exist." This might well be taken as the watchword of the ecumenical movement. If the movement remains a thing of newspaper headlines, or a set of offices in Geneva, London, New York, it must inevitably founder. And there is only one group who can save it from this fate—the local clergy and their people.

If in every church in the country there should be regular mention from the pulpit of the ecumenical dream; if from every altar prayers might rise petitioning the Most High by His grace to speed the day of the materialization of that dream; if, in a word, the people of every parish would come to regard themselves not merely as members of St. John's or St. James' or any other congregation, and not merely as members of any particular communion, but also, on the basis of these other connections, as members of the World Church in process of formation—and assume the responsibilities of that membership—the World Church would emerge in all its glorious possibilities before many generations had passed.

God speed its coming!

The Report on Social Disorder

By the Rev. John C. Bennett, D.D.

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THE report of the Amsterdam Section on "The Church and the Social Disorder" has already aroused considerable controversy. Some of this controversy has been based upon a quite natural misunderstanding of one paragraph of the report. In this article I shall attempt to clear up that misunderstanding. But first I shall give some account of the section and its work.

This section was made up of about 120 delegates and consultants. It was weak in lay representatives who come from the rough and tumble of economic and political life, for most of its lay members were teachers or housewives. But it did include a former British cabinet member, a German mayor, and its chairman, Dr. C. L. Patijn, is a Dutch economist who is a member of the Assembly of the United Nations. Mr. Charles Taft played a most helpful part in keeping the section in touch with the problems of laymen.

There were many bishops and other ecclesiastical leaders and such distinguished theologians as Emil Brunner, V. A. Demant, and Reinhold Niebuhr. To me, one of the most striking features of the work of the section was the part played by the delegates from Asia and Africa. They represented quite a distinctive point of view on several issues.

They were more optimistic than the westerners about the prospects for technical civilization, of which their countries have not yet had enough. Most of them seemed to share in considerable measure the Communist criticism of the West though none of them were Communists. The center of optimism in the Church has moved from America to Asia because of the new hopes created by political independence, especially in India, and any Church council in which the younger Churches are well represented will be much to the left of most of the leaders of the American Churches.

The report seeks to point the way to a social order that would be quite different from Communism and from any existing form of Capitalism. It could not go into detail in describing the kind of institutions which should prevail. All that it could do was to suggest the general direction in which Christians should seek to move and the major dangers to be avoided on both sides. It was assumed that there is no Christian economic system, but that in each situation the Church should encourage new creative solutions in the interest of both justice

and freedom. The report sketches the essential characteristics of what it calls "a responsible society." The important point is that Christians should be critical of all of the stereotypes or doctrinaire solutions. Some interpreters have suggested that what the report really



DR. BENNETT: "The center of optimism has moved from America to Asia."

recommends is closer to British Socialism than anything else. What I prefer to say in interpreting it is that both critical Capitalists and critical Socialists will find much common ground in it and that it can hardly be tied down to any one social experiment.

The report has been known to the newspaper reader chiefly through the following sentence: "The Christian Church should reject the ideologies of both Communism and *laissez faire* Capitalism, and should seek to draw men away from the false assumption that these extremes are the only alternatives." When that sentence was first received by the Assembly and cabled to America it did not include the words, *laissez faire*, or the word "extremes." These words were added to make the meaning of the paragraph clearer. The fact that they were added as amendments was played up in some American journals as a sign of a serious conflict in the section.

Before the amendments were accepted, the report was misunderstood as putting Communism and Capitalism on exactly the same level. After the amendments were accepted, it was assumed quite widely that the Assembly was toning down its criticism of Capitalism. But

this is also a misunderstanding. Let me explain.

Even in its original form the report did not put Communism and Capitalism on the same level. It did outline four criticisms (now expanded into five) of Communism and four criticisms of Capitalism. But the criticisms of Communism were directed against essential elements in the Communist movement, whereas the criticisms of Capitalism were directed against certain tendencies in Capitalism, tendencies which, as the report says, have been counteracted in some measure by trade unions, social legislation, and responsible management. Capitalism is not a total view of life as is Communism, and, while there are conflicts between Christianity and some of the prevalent assumptions and practices of Capitalism, these conflicts are present in varying degrees in different situations and they do not belong to as many levels as the conflicts between Christianity and Communism.

On the other hand, the amendment did not alter the criticisms of Capitalism. It applied only to Capitalism as an "ideology" and it was assumed in the original form of the report that the Capitalist ideology is the false promise that "justice will follow as a byproduct of free-enterprise." The ideology according to which Capitalism is defended in America is still the ideology of *laissez faire*.

One thing that was clearly revealed at the Assembly is that the economic and political center among Christians in the world at large is much to the left of the center among American Churches. I believe that this report faithfully reflects that ecumenical center. It is most significant that in several hours of discussion of the unamended report in the section and the plenary session only once was there any suggestion that Capitalism should be less strongly criticized. Many of the delegates from Europe and from the younger Churches would have preferred an absolute condemnation of Capitalism. At no point was there any American conservative pressure upon the Assembly except at the very end when, because of criticisms outside of the Assembly deliberations, the words *laissez faire* were added to the sentence about Communist and Capitalist ideology, not to change the meaning of the report but to reduce the amount of criticism based upon the misunderstanding that the original draft put Communism and Capitalism on exactly the same level.

Amsterdam in Retrospect

THE historian who, some time in the 21st Century, writes the definitive history of the first 2,000 years of Christianity, will have to take into account the first Assembly of the World Council of Churches, held in Amsterdam August 22 to September 4, 1948. What will he say of it? Will he evaluate it enthusiastically as the *Christian Century* has done: "Not since the Protestant Reformation has an event of such importance to the Christian faith occurred"? Or will he regard it cynically, as *Time* has done: "The men at Amsterdam did not expect and did not receive flames from heaven"?

What our 21st Century historian writes about Amsterdam will be largely determined not only by the Assembly itself but by what 20th Century Christians do to follow it up. For Amsterdam could mean either a sporadic flash in the pan—a futile effort at coöperation before the final disintegration—or a turning of the tide toward genuine ecumenical Christianity. Amsterdam will have little permanent significance if it remains nothing more than a meeting of top-level theologians and ecclesiastics; it can have enduring value only if its spirit is carried through on the parochial level, so that individuals, congregations, and regional groups of Christians carry on the work begun there.

The first essential, therefore, is that Christian people everywhere know and understand what happened at Amsterdam, what significance this meeting has, and how its positive values can be implemented in the continuing life of the Christian world community.

Dramatis Personæ

THE principal actors at Amsterdam were the official delegates: 352 of them, representing 135 Churches in 42 countries. There were intended to be 450 delegates carefully apportioned to the membership strength of various parts of Christendom; but the failure of the Orthodox Churches in Russia and its satellite states to be represented reduced the size to this number. In addition to the delegates there were an approximately equal number of alternates, also chosen by their respective Churches. Some 100 youth delegates, also selected on a representative basis held a simultaneous conference and also attended the plenary sessions of the Assembly. Newspapermen and photographers, nearly 250 of them, gave the Assembly the widest press coverage ever enjoyed by a non-Roman religious gathering. Consultants, accredited and unaccredited visitors, wives and sisters, hosts and hostesses, ushers, translators, and "other attendants" brought the total to some 1,500, and severely taxed the hospitality of the friendly Dutch city which was

engaged simultaneously in celebrating the jubilee of Queen Wilhelmina.

And we mean celebrating. The sessions of the World Council were set in as incongruous surroundings as could be imagined. Amsterdam was in festive mood, and the streets were thronged with celebrating people from morning until the small hours of every night. Flowers and lights were everywhere, and in the evenings all normal traffic was suspended while bands played and torchlight processions pushed their way through throngs of happy men, women, and children who completely blocked every thoroughfare. Everybody was in holiday mood except the poor delegates, who often had to fight their way through the friendly, merry crowd to get to their sessions at the Concertgebouw.

AND there were times when the delegates themselves abandoned their sober tasks in favor of the general merriment. Sessions were suspended one afternoon to enable delegates to attend the jubilee pageant. On the Queen's birthday most of those attending the Assembly found a vantage point from which to observe the fireworks. Later some of the most dignified officials (who might, if we wanted to indulge in a bit of blackmail, be induced to pay us substantial sums for withholding their names from publication) were seen joining in a conga line that danced its way across one of the city's principal squares. This editor knows: he was in the conga line himself.

But in spite of these pleasurable distractions, the Assembly kept on the job, and accomplished a remarkable amount of business in two weeks of sessions, conferences, and committee meetings.

We have mentioned the absence of the Russian Orthodox, and members of other Eastern Orthodox Churches in the satellite countries. It had been hoped up to the very last minute that these might be present, and their absence was keenly felt and deplored by all. A message from the Patriarch of Moscow was received sympathetically, despite the fact that he declined the invitation to participate on the grounds that the Assembly was regarded as more political than religious; and the door was held open for future participation by Russian Churchmen. Meanwhile the Orthodox were partially represented by delegates from the Church of Greece, from Western Europe, and from the United States.

The other conspicuously absent communion was the Church of Rome. This was expected, in view of the familiar attitude of non-coöperation which is the logical result of the papal claim that the Roman Catholic is the only true Church, and especially in

the light of the recent papal encyclical against just such gatherings. But there were Roman Catholic observers among the press representatives, and the Dutch hierarchy issued a pastoral letter which spoke warmly of the separated brethren gathering in their midst, though it ended with directions for a Mass or their conversion to the True Faith.

There was a rumor, which will bear further investigation, that a Roman Catholic Archbishop actually made a further friendly gesture, which was rebuffed by World Council officials. This was a proposal that several priests be sent as observers, with the privilege of attending section meetings and speaking, when necessary to explain the Roman Catholic position on any matter, but without privileges of the floor in plenary sessions and of course without the right to vote. If this is true, it seems unfortunate that the proposal was not given serious consideration by the committee responsible for the arrangements.

The third body of considerable size that was eligible but that was represented only by unofficial observers was the American Southern Baptist Convention, which has officially refused to accept World Council membership.

The Anglican Communion was well represented. The Archbishop of Canterbury, one of the five (later six) co-presidents, presided over several of the sessions, and exercised constructive and valuable leadership. Another Anglican, Dr. Chao Tse-chen, dean of religion at Yenching University, was elected another co-president, to represent the so-called "younger Churches" of the Orient. The Primates of the Anglican Churches in the United States, Ireland, and Japan headed their respective delegations. The Bishops of Chichester and Washington served as chairmen of important sections and committees, and other Anglican Churchmen took prominent parts in the discussions. By their presence and active participation the Anglicans, together with the Orthodox and Old Catholics, kept the Assembly on a level much nearer its avowed goal of ecumenicity than would have been the case if it had been simply a pan-Protestant gathering.

What Amsterdam Did

IN appraising Amsterdam, it is important to distinguish between what was done and what was said. Actually the only things that were officially done at Amsterdam were three: the establishment and organization of the World Council of Churches; the adoption of an official message "to all who are in Christ, and to all who are willing to hear"; and the receiving of certain reports which were "commended to the Churches for serious consideration and appropriate action."

If Amsterdam had done nothing more than establish and organize the World Council of Churches, it would have been worth while. For the World Council is intended to be for Christendom substantially what the United Nations is to the world. It is to be a

continuing representative body, transcending national and denominational lines, to bring the common impact of Christianity to bear upon the life of the world. Membership is open to all Churches "which confess our Lord Jesus Christ as God and Saviour" — a formula that had its origin in the call of the American Episcopal Church many years ago that resulted in the first World Conference on Faith and Order at Lausanne in 1927.

A Constitution for the World Council was drafted by a Committee of Fourteen (appointed by the Oxford and Edinburgh Conferences) at Utrecht in 1938, but never officially adopted because of the war that broke out a year later. Nevertheless even during the war the World Council "in process of formation" performed a variety of services, including an ecumenical chaplaincy to prisoners of war on both sides of the lines and ministrations to refugees and displaced persons. It was in accordance with this draft Constitution that this convention was called; and the first action at Amsterdam was the adoption of a resolution constituting the first Assembly of the World Council of Churches and recognizing the assembled delegates as "the official delegates of the Churches adhering to the Council."

Under the Constitution, the Assembly is the supreme governing body of the World Council. It is expected normally to meet every five years, and it is anticipated that the next session will be held in 1953, possibly in the United States. Between sessions of the Assembly, the work of the World Council is to be carried on by commissions, committees, and study groups, and by a permanent secretariat with headquarters in Geneva and branches in London, New York, and elsewhere.

THE message approved by the Assembly on September 4th, after several preliminary readings and re-draftings, is intended to be read from the pulpit in all congregations on dates to be set by the heads of the respective member Churches. We have already published the text of this message [L. C., September 19th], which points out that "our coming together to form a World Council will be in vain, unless Christians and Christian congregations everywhere commit themselves to the Lord of the Church in a new effort to seek together, where they live, to be His witnesses and servants among their neighbors."

"We have to ask God," says the message, "to teach us together to say *No* and to say *Yes* in truth. *No* to all that flouts the love of Christ, to every system, every program, and every person that treats any man as though he were an irresponsible thing or a means of profit, to the defenders of injustice in the name of order, to those who sow the seeds of war, or urge war as inevitable; *Yes*, to all that conforms to the love of Christ, to all who seek for justice, to the peacemakers, to all who hope, fight, and suffer for the cause of man, to all who — even without knowing

it — look for new heavens and a new earth wherein dwelleth righteousness.”

This is a timely message, though perhaps not a great one. But the paragraph just quoted is one that should be held before Christians as our duty in these disturbed and distressing times; for it is true that unless we say Yes and No in truth and in the light of our Christian principles, the world is likely to answer the questions for us in a way that cannot be squared with any possible interpretation of Christian teaching. And too often, faced with difficult problems, we are likely to say not Yes or No, but Maybe. Once it was judged expedient for one Man to die for the people; He is crucified anew today on the cross of expediency at the expense of truth.

The Section Reports

THE general theme of the Assembly was “Man’s Disorder and God’s Design.” After a few days of plenary sessions, the delegates divided into four sections which devoted themselves to the preparation of reports on four aspects of this theme. The alternates were similarly divided up, and held separate discussions of the same subjects. There was a rather inadequate and cumbersome system of liaison between the alternates’ sections and those of the delegates, and some of the work of the alternates was reflected in the final reports. For the most part, however, the alternatives had a feeling of futility, as their reports, on which they worked quite as hard as did the delegates on theirs, were doomed never to see the light. This is a situation that must be corrected in future sessions, if alternates are to be encouraged to attend.

Elsewhere in this issue we summarize the reports of the four sections, which are the heart of the Amsterdam Assembly. There will be found in these reports plenty of food for thought and for discussion in the months and years to come. Their main significance lies not so much in the views and opinions set forth as in the recognition of areas of agreement and disagreement, both in theological matters and in the economic issues which divide the Churches as well as the nations in this time of world crisis. If at times the discussions sounded like debates in the United Nations Assembly, rather than in a Church gathering, it should be noted that when differences of opinion were expressed they were expressed in kindness and charity, with a recognition of the underlying bond of the Christian faith which bound together all the delegates, whether from east or west of the Iron Curtain.

The most publicity, of course, has been given to the report of Section III, especially that part of it dealing with Communism and Capitalism. Somehow the Assembly succeeded in adopting a report on this question that will serve as a red rag to most people who read it. The condemnation of Communism is likely to cause trouble to delegates who must return from Amsterdam to such countries as Hungary, Cze-

choslovakia, and Poland; while the condemnation of Capitalism is certain to get American delegates into hot water with their vestries, boards, and sessions. Perhaps the only ones who could go home viewing this section with complacency were the British delegates, since their Labor government professes to reject both Capitalism and Communism. But we suspect that most of them might have had some harsh things to say about their own attempted *via media* if the British were in the habit of washing their linen in public, as they are not.

Dr. Bennett and Fr. Evans, in their articles in this issue, deal with the controversy on this subject. They clear up some of the misunderstanding that has arisen about this section, and a careful reading of the text of what was actually said will clear up more of it. But when all is said and done, the Amsterdam Assembly *did* condemn both Communism and Capitalism — and in some ways the report was harder on Capitalism than on Communism. This will not please most American laymen, and it is likely to cause the Amsterdam report to be used by those who like to accuse Christian leaders of being tinged with Red. The Lambeth Report, which condemned Communism forthrightly and said little or nothing about Capitalism, will prove much more palatable to most American Churchmen. But perhaps Amsterdam, though less popular, actually was more penetrating and objective in its analysis than was Lambeth.

WE agree that the Church should not be bound up with either Capitalism or Communism, or with any other conceivable economic system. But in the present world situation it is Communism, not Capitalism, which poses a direct threat to Christianity. The disturbing thing about Amsterdam, to this observer at least, was the complacency of many European Christians toward the Soviet brand of Communism, and the apparent feeling that somehow the Church could work out a *modus vivendi* with an atheistic philosophy that specifically rejects all religion. The Communists know only too well how to build on such a feeling, and to turn it to their own advantage. As long as the Church is useful to the Communists they will encourage it, as they are today encouraging the Protestants in Hungary and Czechoslovakia and the Orthodox in Russia. But both the basic teaching of dialectic materialism and the history of the Soviet Union indicate that they are entirely capable of the most ruthless persecution of the Church — Catholic, Protestant, or Orthodox — when that course appears more to their advantage. Certainly there can be nothing like a free Church in a totalitarian State; and the Soviet brand of totalitarianism is no more tolerant of opposition than was the Nazi brand.

What we should have preferred to have had Amsterdam say is that the Church should not be so closely tied to any economic system, good or bad, that it stands or falls with that system. The reason the

Church survived the fall of the Roman Empire was that, despite its official character from the time of Constantine, it kept before the world higher ideals and concepts than those on which the Empire was built. Again, when feudalism gave way to the Renaissance society, and that in turn to more modern political and economic forms, the Church was able to adapt itself because, despite its involvement in each succeeding system, it yet contained within itself the germs of life which survived the death of the social order of which it seemed so much a part. It seems to us that Amsterdam somehow failed to take this high road, and in trying to take the low road between Communism and Capitalism found itself caught in the cross fire between the two systems.

ON the question of war, the Amsterdam Assembly went to the other extreme. Instead of condemning contrary prevailing views, as in the case of Communism, it recognized three possible viewpoints, pleading with the Churches to "hold within their full fellowship" the advocates of all three. This is charitable, but not very helpful to the young man faced with the draft, or to a Christian living in one of the countries of Europe caught between the East and the West with little or no choice in the matter. True, Amsterdam declared that war is contrary to the will of God; but the combined wisdom of the assembled delegates was not sufficient to indicate any way out of the present impasse without resorting to war or succumbing to the injustice and aggressive imperialism which they also condemned.

Amsterdam was perhaps at its best when it was dealing with such theological questions as the nature of the Church, and the importance of evangelism and missionary extension. Recognizing the Catholic-Protestant cleavage, the delegates were nevertheless able to find a considerable area of common ground in these fields, which have come so close to wrecking previous interdenominational conferences. We only wish that the reports of Sections I and II had been expressed in more straightforward language, instead of in the theological terms which are so much gobbledegook to most lay people. For, while Amsterdam must necessarily be built upon a theological foundation, its message must be put into a language understood by the people if it is to have any appreciable effect upon the Christian community, either in this country or elsewhere.

One subject on which Amsterdam did speak out with unmistakable clarity, not once but several times, was in the condemnation of racial discrimination. "Even where there are no differences of theology, language, or liturgy," says one of the section reports, "there exist Churches segregated by race and color, a scandal within the Body of Christ." And, in another section, "It is intolerable that anyone should be excluded, because of his race or color, from any Chris-

tian place of worship." Will the delegates remember those statements and act accordingly, when they go back to South Africa and South Carolina, to New York and New Orleans?

What Next?

THE great achievement of Amsterdam was not what it said but what it did. For the first time since the Reformation, there is now a continuing body which can speak to the world on behalf of non-Roman Christianity. Also, there is a forum in which Christians of different races, nationalities, and ecclesiastical backgrounds can meet and discuss both their agreements and their deepest differences in peace and charity, on the basis of their common loyalty to our Lord Jesus Christ.

But this will not mean much if such discussion is kept to the highest ecclesiastical levels, and conducted in terminology that only doctors of divinity can understand. If the spirit of Amsterdam is to get under the skin of Christendom, if it is to mean anything to the man and woman in the pew, there is much work to be done. Its findings and, even more, its spirit, must be brought home to every congregation. Its debates must be duplicated on the community level. Otherwise the World Council will remain a sort of exotic growth in Christendom, and not a vital part of it.

The real message that Amsterdam has for the average lay man and woman is that his Christian faith has a definite bearing on his attitude toward the affairs of his community, his nation, and the world. The teachings of our Lord are not merely the rambling philosophy of a brilliant but unschooled Teacher in a simple pastoral society long ago. They are relevant to our complicated world of today; in fact, they form the only key to a situation that is admittedly too much for the recognized political leaders and diplomats of that day.

SO the next step is to get the spirit of Amsterdam across to the lay people of our own and other Churches. And the essence of that spirit is this: that in the light of the Cross problems that are otherwise insoluble can be solved; that the Holy Spirit is still in the Church, guiding her into truth.

Amsterdam is only a first step. It is easy to find fault with what was said and done there, and to belittle its accomplishments. But the important thing is that the World Council of Churches is now a fact, and that through it Christians of the most diverse backgrounds may come together in love and charity, to take counsel about the affairs of the Kingdom of God. That is a long step forward — and perhaps our 21st Century historian when he writes his chapter on Amsterdam, will be able to say: "This Assembly, though at the time it seemed only a little step forward, marked the beginning of a coöperative Christian effort that was to have a profound and beneficial effect upon both religious and secular history."

The Youth Section

By Philip T. Zabriskie

Youth Visitor, Amsterdam Assembly

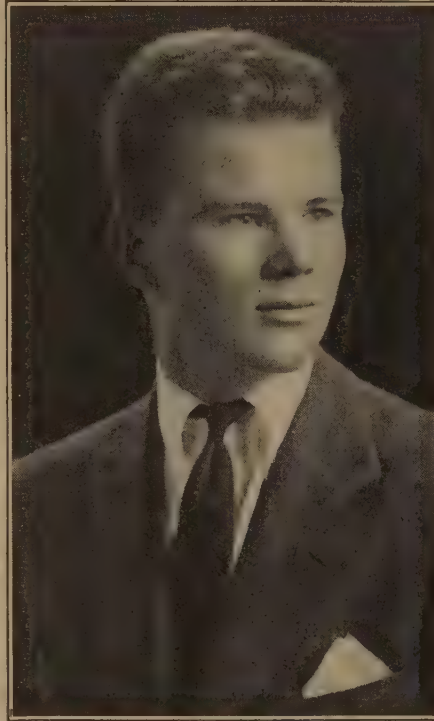
THE Youth Section met in Amsterdam 100 strong, representing 48 nations, on Friday afternoon, August 20th. We were there officially as guests of the Assembly and played the dual role of being both a part and a whole. We were a part of the Assembly itself and were present through many of its deliberations and its worship. We were a unique unit representing the young men and women of the Churches. Having met early, we had two days of briefing and preliminary work. The deeply impressive opening service in the Nieuwe Kirk was on August 22d. That service had even added meaning for us because the sermons were given by Drs. John R. Mott and D. T. Niles: one for years a great leader in the venture of youth work within the heart of the ecumenical movement; the other himself a chairman of the Youth Department of the World Council.

That evening and the following two days we sat in the plenary sessions in the Concertgebouw. We were present when the World Council of Churches was instituted — when the Churches contracted with one another to stay together and to work continually for increasing unity. We listened to Barth, to Dulles, and to Hromádka, and a considerable number of others. When the Assembly divided into study sections, we divided into our own sections, considering the same subjects as the Assembly sections. Meanwhile our committees took up the business of the Youth Department. For the last three and a half days we were back in the plenary sessions, listening to the Assembly section reports and keeping our mouths closed only by dint of considerable effort.

The Youth Section, regarded as a section of the Assembly, differed little from the others. Our arguments, our disappointments, our excitement were much the same. Regarded specifically as youth, the Youth Section expressed itself most clearly in the study sections and in the continuous and generally nocturnal conversations which seem to make up so much of ecumenical experience.

In the sections we did not try merely to turn out poor duplications of the preparatory volumes or of the Assembly reports. In Section III, for example, "The Church and the Disorder of Society," we tried to figure out how this disorder specifically affects young men and women. The first effect all spoke of was the progressive breakdown of the family. Furthermore in a materialistic

or at best agnostic environment, in the process of strictly "objective" and technological training, the youth are failing to develop full and strong standards of value. The Church has also failed to



MR. ZABRISKIE: "Theology taught without relevancy to the conditions of life is sterile."

give them these, largely because of the fact that we have divorced theology and ethics. Notions of good and bad, when not deeply rooted in faith, will, like the cut flower, soon wither. And theology taught without relevancy to the conditions of life is sterile.

Many people expressed the importance of theology in many areas of thought and action. One of the most striking examples was the Section IV report. This dwelt at length on the theological basis of the whole problem of international disorder. Theology, so that we may understand our faith and thereby understand what we hold valuable and why, so that we may understand and resist other systems of thought that claim our allegiance; and theology always taught with its relevancy to the ordinary and extraordinary events of our lives made fully clear, so that it may be followed — that is the great educational mission of the Church.

A further point was that the Churches

have failed to offer a full sense of community to their youth: a condition that has crippled much evangelical effort. This is in part because of their division; in part due to the frequent irrelevancy of much that is said in worship and preaching, or sometimes to the false efforts to make a church a center of entertainment. It is also sometimes because of the fact that the Churches themselves have in certain places involved themselves in social and racial discriminations. Concerning these discriminations the report of Section III reads "that any Church or Christian group which upholds them in the name of Christ is denying the very meaning of the Christian Faith." This demand that the Churches work against intolerance and discrimination was an extremely strong emphasis and one which was found and expressed throughout the entire Youth Section.

That we have a responsibility in the face of all these things was perfectly clear to us. A large part of the Churches' answer to the youth is our own job. But also the Churches must increasingly realize that there is much more they must do for youth, and that there is much the youth can do within the Churches.

UNITY

Many were the issues, then, that we talked and argued and prayed about. One issue that I have as yet hardly mentioned was the one on which we spoke out most emphatically. That is the whole question of the ecumenical movement, of unity. First of all, the members of the Youth Section were no newcomers to the ecumenical movement. For some the Amsterdam Assembly was the fourth international and inter-Church meeting of the summer. Many had been to Oslo last year. Furthermore the issues involved were quite clear to us. We too had a section on "The Universal Church and God's Design." Confessional differences, national and racial differences, disagreements on the nature of the Church, the ministry, the sacraments — all these were brought out again and again. Nevertheless the whole of the Youth Section was intent in the belief that the ecumenical movement is a movement that must grow and increase to something far greater than it is now.

The actual experience of already existing unity was great at Amsterdam. And I believe that we had an advantage the senior delegates did not have. We

ll lived in one place — the Youth Hostel — fifteen or twenty beds to a room. We all ate there and slept there together. It is a great thing for many people of many lands to pray together; it is great to study together; it is also great to live together. And I am inclined to think that continual contact between members of the various Churches will do fully as much in the cause of unity as the clearly necessary but technical discussions of the theologians.

GREAT DISAPPOINTMENTS

Everywhere we ran into the difficulties in the path of Church unity; our disappointments were great; but everywhere also was a realization of the need for unity and the determination to work for it. Impressive to all of us was the great story of the Church of South India. It is a risk indeed, but a risk that seems unquestionably to bear the blessing of God. What is the reason for this enthusiasm for unity? Bishop Newbiggin of the Church of South India said that he is sometimes asked why the Churches there united. He said the reason was not, finally, the result of totting up the advantages and disadvantages of union, but rather because a single Church is clearly the will of the Lord Jesus. And if that is true can anyone say or think or even feel that we have done enough? Of course much has been done. Amsterdam itself is proof of that. Equally certainly much remains to do. And we, the youth, are in a peculiar position in the ecumenical movement. For many men the institution of the World Council of Churches is the significant end to the fruitful work of a lifetime. For us it is the beginning; it is the place from which we start.

INNER LIFE

I have talked quite enough of the intellectual life of the conference. It also had a deep and real inner life; and here there was little distinction between youth and age. On its knees the Assembly realized what great unity does exist — and that is no accomplishment but a gift. We cannot rest content with Church unity as it stands, but we must be and are profoundly grateful for the spiritual union given us. We are grateful for that union for its own sake. We are grateful because that gave the conference whatever strength it had. It set the work of Amsterdam in perspective. After all, the World Council of Churches, ecumenical conferences, speeches, study sections, and the rest are only means to the everlasting end that men may know Christ better and serve Him and others more fully. Because the spiritual life was deep, this perspective was kept.

Because the inner life of the conference was profound, Amsterdam was itself an evangelical event.

Women at Amsterdam

By Leila Anderson

Alternate, Episcopal Church, Amsterdam Assembly

THE real significance of the first World Assembly can probably not be determined for many years. And it is hard to have perspective on an experience which is still so fresh. The faith and the courage of the people who were there impressed me most. Among the leadership were many of the Christians who have spent years of their lives in prison or concentration camps or under other appalling conditions. And all about us was the sense that more and perhaps greater hardships lie ahead. The experience with Christians of other countries, for instance with some of the German women whom I came to know, made me wonder about the quality and depth of our beliefs and commitment here in America. The gulf at times seemed very wide between European and Anglo-Saxon theology and between European and American social thinking. This was especially true when eschatological statements were made. And yet all the time it was a great privilege to hear the outstanding scholars in the Christian Church today and to have a part in the constantly rewarding conversations which were carried on in our assembly groups and in all kinds of informal gatherings. The spirit of fellowship and a striving to understand people of diverse backgrounds were always present. Surely no one of us can be quite the same after being a part of the Assembly.

FEW WOMEN OFFICIALS

I have been asked to write about women at Amsterdam. There were few women in any official positions there. Of the 351 delegates only 17 were women; and on the Central Committee of 90, charged with responsibility for the World Council until the next Assembly, only 2 are women, Mrs. Anna Swain of the Northern Baptists and Mrs. Lillian Harrington of the Presbyterians in the United States. There are no women from other countries on the Central Committee. Three women gave major addresses: Mrs. Kathleen Bliss of England, Miss Sarah Chakko of India, and Mrs. Douglas Horton of the United States. When Miss Chakko reported to the Assembly for the Committee on the Life and Work of Women in the Church, she told the Assembly that the women are not satisfied with their place in the World Council and hope it will be improved.

The study and discussion of women in the Church has clearly aroused great interest. Among the women at the Assembly and at the pre-Assembly confer-



MISS ANDERSON: "The eschatological gulf at times seemed very wide."

ence on women at Baarn, the feeling was often expressed that women are not now being permitted to make their fullest contribution to the life of the Church. The women at Baarn said, "The Church has been given through the revelation of God the true foundations for the right pattern of men and women relations. It has, in different ages and in many instances, provided invaluable leadership in the search for this pattern. It is disastrous that at this crucial moment it has lost this leadership in many areas. By setting in its own life an example of what the right relations between men and women should be, it would render an inestimable service to mankind . . . The man-woman relationship should be restudied in the light of the Biblical teaching and the tradition of the Church with the conviction that the Holy Spirit can guide us in the interpretation of this relationship in the new situations which we face today. Renewal implies a rethinking of the Biblical conception of the Church as a body in which all members — both men and women — have a responsibility to fulfill. Further it is necessary to reconsider the plurality of gifts and ministries as stated in I Corinthians 12, and its implications for the active service of women in the Church."

The Baarn report said further, "The most able women must be recruited for the service of the Church, to which educated women are continually being lost

today because they are not given sufficient scope for their capacities. But in order to claim them, the Church must give a lead with regard to the position of women in its own life. It must make women feel that their services are really wanted, and that when offered they will be fully and adequately used. The problems of status, salaries, and pensions must be faced."

It was frequently stated that women's work must be integrated into the life of the whole Church and the loyalty of women must be to the Church rather than to women's organizations. On the other hand the value of women's organizations was recognized. One group said that the Church should help women find the mind of Christ in relation to social issues, and should encourage women to go into public affairs.

It was agreed that women have a contribution to make in forming policies as well as in money-raising and the other usual forms of women's activity.

Among the 50 women at the Baarn Conference were Dr. Mary Ely Lyman, Mrs. Martin Niemöller, Mrs. Visser 't Hooft, and Mrs. Harper Sibley. Mrs. Samuel McCrea Cavert served as chairman of the conference which based its work on the studies conducted during the past two years by Mrs. V. Cavert and Dr. Olive Wyon under the auspices of the World Council. This conference provided an exceptional opportunity for conversation and sharing of ideas and experiences among women of very diverse backgrounds and also provided valuable preparation for the work at the Assembly. It was recommended at Baarn and voted at Amsterdam that "a Commission composed of men and women be appointed, with adequate budget and executive leadership, to give further consideration to the Life and Work of Women in the Church and to give guidance on important issues." It was also recommended to the World Council that the material in this field which has recently been collected or prepared at the conferences be distributed widely.

It would be negligent to write about women at Amsterdam and not speak of the discussion caused by Dr. Karl Barth's contributions in this field. He generously gave his time to the groups on women, but his views are particularly unacceptable to women from the Anglo-Saxon and Asiatic countries, and deep distress was expressed after discussions with him. His great influence is felt in many parts of the Church and it is hard for us from America to realize that his thinking regarding women is shared by other Christians as much as it is.

The place of women at Amsterdam is not one of the encouraging aspects of the new ecumenical organization, and yet there are many heartening signs of genuine concern on which we can base hope for the future.

The Work of the Committees

By the Rev. James W. Kennedy

Rector, Christ Church, Lexington, Ky.

"In addition to the section reports on the main themes of the first Assembly of the World Council of Churches, there were reports from a number of committees on 'concerns of the Churches' and on the organization of the World Council itself. The report on 'The Life and Work of Women in the Church' is discussed by Miss Leila Anderson in her article in this issue. Other matters of practical interest to Churchpeople are presented here by Fr. Kennedy, one of the accredited visitors to the Assembly. The article is a part of Chapter XIV of his book, Venture of Faith, to be published by the Morehouse-Gorham Co.

ONE OF the most difficult jobs in the Assembly's catalogue of difficult jobs fell to the lot of Committee IV-b, "The Christian Approach to the Jews," under the leadership of Bishop Angus Dun. He declared to a small group one day that he expected to receive telegrams and cablegrams about this subject for the rest of his life.

Under the circumstances of the so recent terrible persecution of the Jews (110,000 of them were taken to their murder from Amsterdam alone and a total of 6 million were brutally exterminated but five years ago) and the new emergence of Israel as a State, the problem was both delicate and complicated. The committee tried to keep before them what they believed to be the crux of the matter, namely that "our God has bound us in a special solidarity, linking our (Jewish and Christian) destinies together in His design."

Out of their "too brief wrestling" with the problem came these conclusions and recommendations:

The Jews must be included in the Great Commission to "preach the Gospel to every creature."

We must, in humble conviction, proclaim to the Jews, "the Messiah for whom you wait has come."

There are barriers to be overcome, the chief among them being anti-semitism, which Christians must denounce and fight by manifesting loving concern toward our Jewish neighbors and a resolute will for common social justice. Only by so doing can we "share with them the best which God has given us in Christ."

There must be maintained the Christian witness to the Jewish people everywhere as a normal part of parish work, welcoming them into the regular membership of the Church when they be-



FR. KENNEDY: "The findings of the committees were accepted by the Assembly with practically no change."

come Christian converts. Ministers should be especially fitted for this task but genuine Christian fellowship and community will give the best impact of the Gospel.

Without expressing a judgment on the political aspects of the Palestine problem, nevertheless "the Churches are in duty bound to pray and work for an order in Palestine as just as may be in the midst of our human disorder; to provide within their power for the relief of the victims of this warfare, without discrimination; and to seek to influence the nations to provide a refuge for Displaced Persons far more generously than has yet been done."

There was much disagreement over this report. Some felt there should have been a positive recognition of the new Jewish State. Some felt the whole problem was dealt with far too generally. One said the report should be deleted completely. Another said that coöperative action by Christians and Jews should be specific, and the report should contain an exploration of the causes of anti-Semitism as well as its condemnation.

But the report was received with a few minor changes and the matter was referred to the separate Churches for appropriate action. The recommendation of the committee to share joint responsibility with the International Missionary Council for the Christian approach to the Jews was heartily endorsed.

The power of the laity and how to express it was the concern of Committee IV-c, "The Significance of the Laity in the Church." A long string of speakers spoke to this report, usually praising it or adding personal testimony to the importance of one of the points brought out. This report should be part and parcel of the report from Committee IV-a, since they both deal with the laity, "the greatest unworked resource of the Churches," according to Dr. Mott. He spoke of the famous *Layman's Inquiry** of some years ago and the little use made of it.

The committee spoke of the urgent question of the right use of training more of the laity in the service of the Church. Since the laity have an essential place in the life and tasks of the Church, and since they constitute more than 99% of the Church, and since their latent spiritual resources are needed, and since they can be effective Christian witnesses in their homes, their occupations, and the public life of the community, the resources of the laity must be recruited. Also, "the laity requires strengthening through biblical and theological study and discussion with special reference to the bearing of Christian faith upon laity." There was quite a lengthy section on the layman and his task of witnessing in his occupation in the world — "a complete personal commitment" to Christ and His Church.

Dr. Baillie had said in his address: "Not all Christians are called to be preachers, but all are called to confess with their mouth that Jesus is Lord and to be witnesses to the power of His Resurrection. It is to be feared that nowadays only a small minority of our Christian laity take this duty seriously, and yet in no previous age has it been so important that they should . . . 'The lay apostolate is the hope of the Church in the modern world.'"

Incidentally one-third of the composition of the Assembly and the Central Committee is to be made up of laymen and women.

The report concluded with the recommendation that the Central committee hold several area meetings for the purpose of "further study and efforts for enlisting the full lay power of the Church."

The committee was given a sincere round of applause for its work. It is hoped its report will find response as various laymen's groups study it and carry through its conclusions.

RECONSTRUCTION AND AID

On Sunday night we had a preview of the work undertaken by Committee IV-d, "Christian Reconstruction and Inter-Church Aid." There were several spot speakers who gave a series of snapshots of the problems and products of

reconstruction as seen in each one's country. Even the five minute glimpses of accomplishment and the "so much more to be done" made the Assembly realize that its work in Europe, Asia, and China had just begun. Sentences remembered and pieced together made a patchwork quilt to warm us and keep us to the task. "Still 14 million displaced persons"; "Thousands still living in ruins and misery"; "but God exists and He is for us"; "recovery must be spread over many generations"; "stand under the Shadow of the Cross"; "the power of faith, hope, and love"; "no reconstruction progress until the refugee problem is solved."

TEN YEARS' EXPERIENCE

There has been in the work of this permanent committee of the World Council ten years of experience confronting misery and learning how to deal with it. On Sunday night we heard some of the things which have been done through the World Council, Church World Service, and UNRRA. The Rev. Elfan Rees, director of the Refugee Division, Department of Reconstruction, World Council of Churches, and consultant for Committee IV-d, spoke of his work at length. The substance of what he said might be condensed as follows:

In spite of what has been done, and there are clear evidences of it, much still needs to be done. The most urgent problem is that concerning the 14 million hopeless people, the refugees, which is worse now than at the end of the war, even seven million have been placed. What can be done with them? Plans for resettlement in Western Europe or overseas are being made as fast as possible. Meanwhile they languish in camps in misery, deteriorating. The problem is long-term, requiring the help of all. The Church's job is to open doors so that "no place to go, nothing to go in" will no longer be the pitiful summary of the condition of our brothers in Europe.

The experience last Sunday evening prepared us for the contents of the report of this committee presented by its chairman, Bishop Arne Fjellbu of Norway. The report dealt with three areas of responsibility: Reconstruction and Inter-Church Aid; Prisoners of War (this work is almost at an end); Refugees and Uprooted Peoples. The longest part of the report dealt with the last area and declared the "situation is so alarming in its size and implications, and so direct a challenge to Christian action, that the most urgent attention of the Assembly be sought in this matter."

The Committee offered the following resolution: "The Assembly of the World Council of Churches, having studied the continuing needs for reconstruction work, calls upon the member Churches to support even more adequately the projects of the Department

of Reconstruction and Inter-Church Aid of the World Council."

The acceptance of this report unanimously laid a burden of financial response upon the member Churches; and all Christians must know of these things. A minimum of \$10,000,000.00 annually is needed.

We shall pass over the rather tedious but important report of Committee I on "Constitution and Rules and Regulations." It might be helpful, however, to quote Section III of the Constitution regarding "Functions."

"The functions of the World Council shall be:

"(1) To carry on the work of the two world movements for Faith and Order and for Life and Work.

"(2) To facilitate common action by the Churches.

"(3) To promote coöperation in study.

"(4) To promote the growth of ecumenical consciousness in the members of all Churches.

"(5) To establish relations with denominational federations of world-wide scope and with other ecumenical movements.

"(6) To call world conferences on specific subjects as occasion may require, such conferences being empowered to publish their own findings.

"(7) To support the Churches in their task of evangelism."

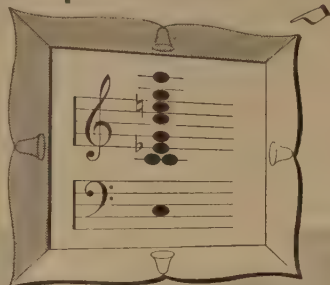
Committee II, "Policy," defined the membership of the Council and the functions of the council with particular attention to the study department, evangelization, press, and publicity, the *Ecumenical Review*, and the place of women in the Church. It also defined the authority of the Council and its relations to other ecumenical Christian organizations.

FINANCES

Committee III, "Program, Organization, Staffing, and Budget," had one vital part of its report which must be taken as the personal responsibility of the members of the various Church groups represented on the Council, especially from the U. S. This was made very clear to us on Wednesday night when all the delegates from the U. S. got together. The major portion of the total budget for 1949 must come from America, approximately 80%. But instead of coming from individuals making large gifts this should be pledged by the member Churches as part of their annual budgets. The Methodists, for example, have voted \$35,000 a year from their central treasury for four years as part of their share, which is about \$90,000. Only by such a sound and continuing financial structure can the life and work of the new World Council endure. 30,000,000 members are represented by the American Churches in the World Council. All it needs in 1949 is 8/100 per cent from the amount the American Churches spend on themselves. Each

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parish should make some effort to give through its regular budget or through some special annual offering or by enrolling new members as "Friends of the World Council."

So the committees did their work and reported their findings and they were accepted by the Assembly with practically no change. This was not so with the sections and their findings. There was often an amazing amount of difference over the meaning of a single word or a single phrase. Such plenary sessions were a challenge to the presiding officer,

who in almost every instance while the section reports were being discussed, was Dr. Henry P. Van Dusen, general study chairman for all sections.

I remember that Dr. Visser 't Hooft, general secretary of the World Council, said some people he had talked with felt there was no more progress being made at Amsterdam than at the other, earlier meetings. His reply was that there was more real progress, because now the Churches were not shy of facing their real differences and discussing them plainly. And he was right.

Amsterdam in the News

By Charles P. Taft

President, Federal Council of the Churches of Christ in America

HOW in the world is one to explain to a secularized newshawk what "eschatological" means? Or why the basic unresolved difference between the two principal views in the section on the nature of the Church was between Catholic and Protestant, when so far as he knew the Catholics had not been permitted by Rome to come to the Assembly at all. That was typical of the problems of the Press Committee of the First Assembly of the World Council of Churches at Amsterdam.

But perhaps the main difficulty for the committee was the vast difference in attitude toward publicity and public relations between Americans, and to some degree the Britishers, and the rest of the delegates. It was hard to understand why there should be criticism of our common practise over here of handing out a copy of a speech to be delivered tomorrow, with a release time on it, or even of preparing an account of an event ahead of time; until one discovered that unscrupulous journalists in Paris had taken advantage of the practise in the past and printed things that never happened, and that our own staff man had been fighting in the French capital against the whole idea during the last year. But we Americans still could not agree that a leisurely second-day review of events was good enough for the American papers.

FAMILY DISCUSSIONS

There was also the reluctance to admit even informed press people, from the religious press for instance, to what were felt to be discussions in the family; a feeling that led to their exclusion completely from the Lambeth Conference until the one day when the report and pastoral letter were given out. But one of the Anglican bishops admitted to me that much of the first effects of a lot of good stuff was lost because it was not spread out and taken a little at a time.



MR. TAFT: "The main difference was the attitude toward publicity."

Our plans for handling the press had been worked out over a period of two and a half years, and much of their effectiveness was due to the good advice of Bob Root, based on his experience of many months doing public relations for the World Council at Geneva after the war. So in January of 1948 we sent Fred Reissig, executive of the Washington, D. C., Council of Churches, to lay the groundwork at Geneva. He prepared and organized his materials, and spread them far and wide, directly and through the National Christian Councils in the various countries.

This effective work gradually built up expectancy which came to a climax with the appealing story of the ringing of the bells each hour as a call to prayer on the opening day of the Assembly, August 22d, 1948. By that time editors and directors of other media, who in March and April had been a little cold, in answer to my appeals, were informed and interested observers, and the flood of applications for accreditation, for which

had tried to set a deadline six weeks or more earlier, swamped us.

We could not get half of what proved to be 300 men and women of the press into the opening service in the Nieuwe Kerk, and not that many into the Dutch Government reception the second night at the Rijksmuseum. Our badges gave out early. The physical accommodations at the Concertgebouw, where the Assembly met, looked like a World Series entrance. But we finally divided them up between those who had a daily deadline to meet, and all the rest; Fred Reissig took charge of the latter group, which included most of the religious press, with the help of Bob Tobias and Alex Weymarn, and Don Bolles in the room just above set up what came to resemble a first rate city room of a metropolitan daily.

Our own staff, which must have totaled 25 by this time, not counting the Dutch on the mimeograph machines and our invaluable Boy Scout messengers, turned out six issues of an *Assembly News* in the two weeks and a daily *Bulletin*. But for the press itself our copy staff, headed by Bill Thorkelson (religious editor of the *Minneapolis Star*), and with French and German sections, turned out 63 releases in the 14 days.

The mass of interesting stuff that began to develop right from the beginning inspired what in volume of production over the wires, teletype, and airwaves, certainly was one of the outstanding world news stories of 1948. The A.P. ended up with four men, headed by the chief of their Lake Success staff; there were 11 worldwide and national press services, besides such chain or syndicated service as is furnished by the *Chicago Daily News*, the *Chicago Tribune*, and the *Cleveland Press*. From 1,000 to 4,000 words a day went by those channels; and Franks, the Reuters' man from the Hague, went even beyond that with his regional pieces. The newsreels covered the principal events, such as the opening service and the visit of Princess Juliana to the Assembly. The BBC and the Dutch radio were going much of the time, and there were live broadcasts over our own major networks. Arthur Rank's organization did a sound film of the whole affair which is available at reasonable cost.

BLOOMERS

I suppose one should be grateful that there were so few bloomers. But like Mayor LaGuardia's, the ones we had were bad ones. At the very start a couple of Dutch photographers at the opening service rushed up into the pulpit as the procession came up the aisle, followed not unnaturally by Dmitri Kessel of *Life*. That nearly barred all photographers from all subsequent sessions and almost destroyed the efforts of the Press

Compline

Compline (pronounced kom'-plin) is another of those blessed acts and traditions of early Church, which has been passed on down to us for our great good. In Houses of Religion, among the monks and nuns, it is the last Office of the day, and it appropriately takes on the aspect of the cleansing of one's soul and body from the day's possible (and probable) unspiritual contacts and acts. Through Compline, one may lay him down in peace and take his rest, knowing that it is The Lord only Who maketh him dwell in safety. To a Christian, entering upon the uncertainties of night, with its unconsciousness in sleep, and the dreaded darkness, how fitting that one's soul and body be cleansed by an honest confession and to enter upon rest relaxed in a complete knowledge of God's forgiveness and care!

Compline is being growingly used by thoughtful priests for not only their young people's evening groups, but other less formal evening gatherings

not coming under Prayer Book requirements. Wherever used, either in a choral or said form, it makes a deep impression upon those who participate. But Compline should be used individually more than just occasionally, also. It has a deep devotional quality, necessary now and then to step up our jaded and set prayers, which we are prone to memorize and accordingly to say too easily with wandering minds.

Do you have copies of Compline in your church or in your home? When we began this, we had no idea of trying to sell you anything, for we hate mixing our business with a spiritual talk. But then, our business is a spiritual matter, after all, and through it we seek to bring you all the very best tools there are for carving out your soul's work and record. So if you lack Compline in your home or church, it may be had from us, viz: Choral form 10c each. Said form 7c each or \$6.00 per hundred, plus postage.

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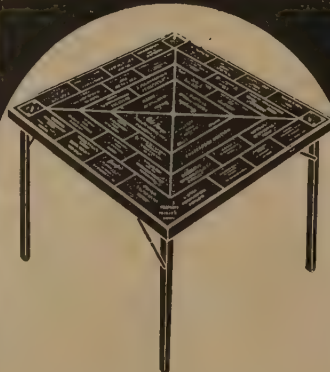
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Committee to get good picture coverage but some persistent negotiations and careful regulation finally worked it out.

One of the worst mistakes was in part at least our own fault; the rest of the fault was Reiny Niebuhr's because he talks too fast. Every noon we had a press conference to which we brought the most interesting speakers of the morning meetings to repeat if they wished what they had said in executive session. Here everything was on the record, and so we tried to take and transcribe all that was said and give it to the press for an official version within a couple of hours. It went very well until Niebuhr, and then our stenographers just could not keep up. When he said that the Soviet leaders foolishly thought that they could ultimately get rid of the violence in their methods, he was quoted in our own official transcript as himself predicting that they would achieve that objective, quite the opposite of his whole philosophy. Unfortunately both the A.P. and the New York Times picked that sentence out of a long interview to be the lead of their stories. Our correction could hardly catch up with that.

The "play" given, even by our own release writers, to the condemnation of the ideologies of both Communism and Capitalism, in the first draft of the report of Section Three, illustrates the great difficulty of handling the product of a tremendous affair like this. So also the problem arises when in a public session at the beginning two such opposing points of view as those of Dulles and Hromadka are presented in prepared addresses. This Assembly was no such battle at any time, even when Sarah Chakko electrified a press conference by saying that Karl Barth had taken one stand on the place of women in the Church, and had been opposed by all the women. The contests or suggestions of contests get the headlines while the much more remarkable points of agreement may be passed over.

By and large, however, the lasting influence of the actions of the World Council, in its Christian fellowship among Eastern Orthodox, Anglo-Saxons, Europeans, and representatives of the younger Churches, with all their varying points of view, will spread far and sink deep in the minds of the peoples of the world. The first penetration of those messages of hope and kindness in a world of too much evil and violence has come by the words printed by the religious and news journals of the globe.

CHURCH CALENDAR

October

- 17. 21st Sunday after Trinity
- 18. St. Luke
- 24. 22d Sunday after Trinity
- 28. St. Simon and St. Jude
- 31. 23d Sunday after Trinity

DIOCESAN

WESTERN NEW YORK

ecumenical Service Held

"The new world fellowship of Christendom, fostered through the first Assembly of the World Council of Churches, must be implemented on a local grass roots level if the new Council to achieve its goal of the rebirth of the Christian Church," the Rev. Dr. Edwin Dahlberg of Syracuse, former president of the Northern Baptist Convention, declared at St. Paul's Cathedral, Buffalo, N. Y., on October 3d.

Addressing an overflow congregation of nearly 2,000 persons at one of the largest ecumenical services in the city's history, Dr. Dahlberg, a delegate to the Amsterdam Assembly and a member of the World Council's Finance Committee, declared the success of the "new reformation" within the Christian Church must also include "an evangelistic and educational witness in our individual lives that the Church shall be reborn." Dr. Dahlberg continued:

"The World Council of Churches is not another United Nations, Trades Union Congress, or Atomic Energy Commission intent on solving the political, economic, and international problems of the world. In the words of the eminent theologian, Karl Barth, we were not there 'to set up a divine Marshall Plan.'

"We came together for one purpose, preeminently: to bring about the rebirth of the Christian Church in its New Testament unity, and witnessing power. This does not mean that the World Council is a super-Church—some great monolithic ecclesiastical structure designed at one stroke to do away with all our present denominations.

"It is as its name implies: a council of Churches, a family of Churches, the affectionate society of Christ. I hope we will not think that this one report, or this one ecumenical rally, has concluded our responsibility.

"Unless we develop the same ecumenical spirit through the years on a local, grass roots level, Amsterdam will have assembled us in vain. As Dr. Craig of the Yale Divinity School suggested at our appraisal meeting coming home across the Atlantic:

"There should be held in every community on the inter-denominational level, intensive and continuing study classes and institutes, using as their texts the four great preliminary studies of the Amsterdam Assembly on 'The Universal Church of God's Design,' 'The Church's Witness to God's Design,' 'The Church and the Disorder of Society,' and 'The Church and the International Disorder'—the four great sections which engaged our time at Amsterdam.'"

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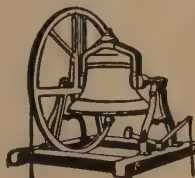
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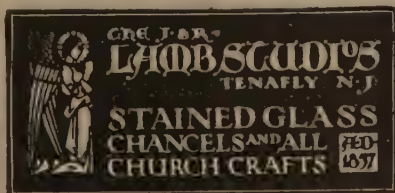
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DIOCESAN

Churches, and the various Protestant Churches participated in the procession at the opening of the service. Massed choirs of Buffalo and Erie County churches were directed by Dewitt C. Garretson, choirmaster-organist of St. Paul's Cathedral.

The service, the result of five months planning, was arranged by the Very Rev. Edward R. Welles, dean of Buffalo. A prayer in Russian was offered at the service by the Rev. Ernest P. Wolkodoff and the Rev. Harlan M. Frost read the prayer "For the Unity of God's People."

MICHIGAN

W.A. Educational Institute Meets September 15th-16th

Fifty women attended an educational institute sponsored by the Woman's Auxiliary of the diocese of Michigan at the GFS Holiday House, Pine Lake Mich., September 15th-16th. Mrs. Harold Whinfield of Sheboygan, Wis., was leader of the institute, which was planned especially for branch president of the Auxiliary, educational chairmen and other delegates from the parish auxiliary organizations.

The general purpose was the implementation of the study program of the year, "The Work of the Christian Church in China." Demonstrations of study classes were made by Mrs. Dorothy Dengler of Jackson and Miss Nina Varson of St. Joseph's Church, Detroit. A symposium for backgrounds of information on China was given by five members of the conference.

HARRISBURG

Christ Church, 200 Years

The 200th anniversary of the founding of Christ Church, York Springs Pa., was observed recently by a special service at which Bishop Heistand of Harrisburg preached the sermon.

Historical addresses were made by rectors of two daughter parishes of Christ Church, the Rev. Canon Paul S. Atkins of St. John's, York, and the Rev. Earl M. Honaman of St. John's, Carlisle.

NEW YORK

Dedication at Epiphany

The dedication of the new vestibule at the Church of the Epiphany, York Avenue and 74th Street, New York City, will take place on Friday, October 29th, at 4 p.m. The Very Rev. John Wallace Suter, dean of the Washington Cathedral and former rector of the parish, will officiate with the present rector the Rev. Hugh McCandless.

CHANGES

Resignations

The Rev. Frederick A. Coleman, formerly rector of St. Andrew's, Brewster, N. Y., has retired. Address: R. F. D., Wassaic, N. Y.

The Rev. Robert M. Cook, formerly priest in charge of St. Andrew's, Nashville, and St. Peter's, Nashville, Tenn., has resigned to do graduate work in New York City.

The Rev. Wolcott W. Ellsworth, formerly priest in charge of Emmanuel Church, Brooklyn, N. Y., is retired. Address: Cornwall, Conn.

The Rev. Rudolf W. Locher, formerly rector of Christ Church, Madison, Ind., has temporarily retired. Address: 1817 Vance Ave., New Albany, Ind.

The Rev. L. S. Mann, vicar of Emmanuel Church, Lancaster, Wis., will resign on October 25th.

The Rev. Augustine McCormick, formerly rector of St. Paul's, Natick, Mass., has retired. Address: Seabird Cabins, R. F. D., Laconia, N. H.

The Rev. O. Shaw Newell, formerly rector of St. John's, Yonkers, N. Y., has retired. Address: 1 Park Ave., Yonkers, N. Y.

The Rev. Walter B. Stehl, formerly rector of St. John's, Hagerstown, Md., has retired. Address: 403 Hillsdale Rd., Baltimore 7, Md.

Changes of Address

The Rt. Rev. Theodore N. Barth should now be addressed at the Diocesan House, 692 Poplar Ave., Memphis 7, Tenn.

The Rt. Rev. Cameron J. Davis, formerly addressed at 371 Delaware Ave., Buffalo, N. Y., should now be addressed at 32 Oakland Pl., Buffalo 9, N. Y.

The Rt. Rev. Horace W. B. Donegan should now be addressed at the Synod House, Cathedral Heights, New York 25, N. Y.

The Rt. Rev. Robert B. Gooden, formerly ad-

dressed at 1629 Santa Maria Ave., Glendale, Calif., should now be addressed at 3700 Coldwater Canyon Ave., North Hollywood, Calif.

The Rt. Rev. Robert E. Gribbin, formerly addressed at Trinity Church, Columbia, S. C., should now be addressed at 1055 Taylor St., San Francisco 8, Calif.

The Rt. Rev. George P. Gunn should now be addressed at (office) 618 Stockley Gardens, Norfolk 7, Va.; (residence) 1326 Cloncurry Rd., Norfolk 8, Va.

The Rt. Rev. Russell S. Hubbard should now be addressed at 1106 Seminole Ave., Detroit 14, Mich.

The Rt. Rev. Benjamin T. Kemerer, formerly addressed at 1409 Willow St., Minneapolis, Minn., should now be addressed at 519 Oak Grove, Minneapolis 3, Minn.

The Rt. Rev. Henry I. Louttit, formerly addressed at 902 Glendonjo Dr., Orlando, Fla., should now be addressed at 458 Virginia Dr., Winter Park, Fla.

The Rt. Rev. John C. Ward, formerly addressed at the Buffalo Club, 388 Delaware Ave., Buffalo, N. Y., should now be addressed at 194 Morris, Buffalo 14, N. Y.

The Rev. George B. Armstrong, formerly addressed at 601 Main St., Peoria, Ill., should now be addressed at 1013 Millman St., in that city.

The Rev. C. Rankin Barnes, formerly addressed at 36 South St., Morristown, N. J., should now be addressed at 261 Hicks St., Brooklyn 2, N. Y.

The Rev. William Blaker, formerly addressed at Box 767, Roseburg, Ore., should now be addressed at 228 E. Cass St., in that city.

The Rev. William Bright-Davies, formerly addressed at St. Patrick's Church, West Palm Beach, Fla., should now be addressed at 418 N. Sapodilla St., in that city.

The Rev. Isaac E. Brooks, formerly addressed at 500 Bashford Lane, Alexandria, Va., should now be addressed at 2905 Russell Rd., in that city.

The Rev. Charles H. Cadigan, formerly addressed at Christ Church, Bloomfield Hills, Mich., should now be addressed at 521 Fifth Ave., New York, N. Y.

The Rev. Elisha S. Clark, Jr., formerly addressed at St. Matthew's Church, Delray Beach, Fla., should now be addressed at Box 1412, in that city.

The Rev. James A. Dalton, formerly addressed at 4737 Winton Pl., Cincinnati, Ohio, should now be addressed at 4528 Circle Ave., Cincinnati 32, Ohio.

The Rev. George W. Edwards, formerly addressed at 55 Columbia Ave., Hartsdale, N. Y., should now be addressed at Hawthorne Way, in that city.

Chaplain DeVon Ellsworth, formerly addressed at 1398 Singletary Ave., San Jose, Calif., should now be addressed at Rt. 5, Box 528B, in that city.

The Rev. Alfred Hardman, formerly addressed at 91—11th Ave., N.E., Atlanta, Ga., should now be addressed at 117 Lakeland Dr., N.E. in that city.

The Rev. William L. Hargrave formerly addressed at the Church of the Holy Communion, Ashley Ave. and Cannon St., Charleston, S. C. should now be addressed at 362 President St., in that city.

The Rev. Edward B. Harris, formerly addressed at Trinity Church, Arlington, Va., should now be addressed at 2916—29th St., N.W., Washington 8, D. C.

The Rev. William H. Hermitage, formerly addressed at 2620 Capitol Ave., Sacramento, Calif., should now be addressed at All Saints' Memorial Church, 1054—38th St., Sacramento 16, Calif.

The Rev. L. Stanley Jeffery, formerly addressed at 112 Rutledge Ave., Charleston, S. C., should now be addressed at 18 Hester St., Charleston 30, S. C.

The Rev. Frederick Lattimore, formerly addressed at 717—40th Ave., San Francisco, Calif., should now be addressed at 26 Castenada, San Francisco 16, Calif.

The Rev. Jack Leather, formerly addressed at 1 Garden St., Cambridge, Mass., should now be addressed at 26 Garden St., Cambridge 38, Mass.

The Rev. Owen Lloyd should now be addressed at Box 795 Pratt, Kans.

The Rev. William W. Lumpkin, formerly addressed at the Church of the Holy Communion,

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Charleston, S. C., should now be addressed at 6405 Northumberland Ave., Pittsburgh, Pa.

The Rev. A. W. Mayer, formerly addressed at 479 E. Sanger St., Philadelphia, Pa., should now be addressed at 520 Sentner St., Philadelphia 20, Pa.

The Rev. D. Williams McClurken, formerly addressed at St. Mark's Church, San Marcos, Texas, should now be addressed at 111 Live Oak St., in that city.

The Rev. Robert L. Miller, formerly addressed at 748 N. Kirkwood Rd., Kirkwood, Mo., should now be addressed at 530 N. Holmes Ave., in that city.

The Rev. Herbert B. Morris, formerly addressed at St. Philip's Church, San Antonio, Texas, should now be addressed at 1115 Hammond Ave., San Antonio 10, Texas.

Chaplain (Cdr.) Charles W. Nelson, formerly addressed c/o the Chaplain's Office, Naval Air Station, Lakehurst, N. J., should now be addressed at 412 Main St., Toms River, N. J.

The Rev. Ralph W. Parks, Jr., formerly addressed at St. Steven's Church, Wyandotte, Mich., should now be addressed at 89 Chestnut St. in that city.

The Rev. Louis L. Perkins, formerly addressed at Box 145, Aurn, N. Y., should now be addressed at 106 S. Fulton St., in that city.

The Rev. John T. Raymond, formerly addressed at Box 575, Sonora, Calif., should now be addressed at 427 W. Elm, Lodi, Calif.

The Rev. Robert A. Rayner formerly addressed at 302 D St., Hot Springs, S. Dak., should now be addressed at Box 161, in that city.

The Rev. James D. Reasner, formerly addressed at St. Matthew's Church, Toledo, Ohio, should now be addressed at Box 221, Toledo 1, Ohio.

The Rev. John W. Schmalstieg, formerly addressed at 1437 Chelmsford St., St. Paul, Minn., should now be addressed at 2163 Carter Ave., St. Paul 8, Minn.

The Rev. Elvin W. Smith, formerly addressed at 915 Pacoima Ave., San Fernando, Calif., should now be addressed at 623 Hagar St., in that city.

The Rev. Harold W. Smith, formerly addressed at Christ Church, Kilauea, Kauai, Hawaii, should now be addressed at St. Augustine's Church, Kohala Hawaii, T. H.

The Rev. Mart Gary Smith, formerly addressed at 220 W. University, DeLand, Fla., should now be addressed at Box 995, in that city.

The Rev. Delbert W. Tildesley, formerly addressed at 115 Routt, Pueblo, Colo., should now be addressed at 18th and Grand, in that city.

The Rev. A. J. Torrey, formerly addressed at St. Simon's Church, Staten Island, N. Y., should now be addressed at 50 Price St., Staten Island, New York.

The Rev. Irwin St. J. Tucker, formerly addressed at 7360 N. Wolcott, Chicago, Ill., should now be addressed at 7215 Ridge, Chicago 45, Ill.

The Rev. William Ward, formerly addressed at 1007 S. Wright St., Champaign, Ill., should now be addressed at Canterbury House, 1011 S. Wright St., in that city.

The Rev. E. H. Weston, formerly addressed at Hopkins, S. C., should now be addressed at 704 Pendleton St., Greenville, S. C.

The Rev. Daniel J. Welty, formerly addressed at Trinity Church, Peru, Ind., should now be addressed at 535 W. 6th, in that city.

The Rev. Pitt S. Willand, formerly addressed at the Episcopal Theological School, Cambridge, Mass., should now be addressed at 12 Phillips Pl., Cambridge 38, Mass.

The Rev. George A. Workman, formerly addressed at 1107 Georgia Ave., Durham, N. C., should now be addressed at 903 W. Markham Ave., in that city.

Ordinations

Priests

Albany: The Rev. Gerald Stewart Bliss was ordained to the priesthood by Bishop Barry, Coadjutor of Albany, on October 3d, at St. John's-in-the-Wilderness, Copake Falls, N. Y. The Rev. Allen Webster Brown preached the sermon. Fr. Bliss will be priest in charge of St. John's-in-the-Wilderness, Copake Falls, N. Y., and may be addressed there.

Atlanta: The Rev. Henry Haskell Rightor, Jr., was ordained to the priesthood by Bishop Walker

of Atlanta on July 25th at All Saints' Church, Atlanta, Ga. He was presented by the Rev. Matthew M. Warren, and the Very Rev. Alexander C. Zabriskie preached the sermon. The Rev. Mr. Rightor will be assistant at All Saints' Church, Address: All Saints' Church, W. Peachtree and North Ave., Atlanta, Ga.

California: The Rev. Elmer A. McLaughlin was ordained to the priesthood by Bishop Sanford, retired Bishop of San Joaquin, for Bishop Block of California, on June 19th at St. Cyprian's Church, San Francisco, Calif. He was presented by the Rev. Keppel W. Hill, and the Rev. Lewis A. Baskerville preached the sermon. Fr. McLaughlin will be vicar of St. Cyprian's Church. Address: 2689 Sutter St., San Francisco, Calif.

Iowa: The Rev. H. Maurice Ottsen was ordained to the priesthood by Bishop Haines of Iowa on August 6th at St. John's Church, Cedar Rapids, Iowa. He was presented by the Rev. Dominic Loferski, and the Rev. Dr. Paul Kramer preached the sermon. Fr. Ottsen will be vicar of Grace Church, Charles City, Iowa, and may be addressed there.

Southern Ohio: The Rev. Emerson Paul Haynes was ordained to the priesthood by Bishop Hobson of Southern Ohio on September 30th at Trinity Church, Cincinnati, Ohio. He was presented by the Rev. Raymond K. Riehs, and the Rev. Donald V. Carey preached the sermon. The Rev. Mr. Haynes will be priest in charge of Trinity Church. Address: 4804 Glenshade, Cincinnati 27, Ohio.

Western New York: The Rev. Lawrence Crawford Butler was ordained to the priesthood by Bishop Scaife of Western New York on August 17th at St. Simon's Church, Buffalo, N. Y. He was presented by the Rev. Canon Robert R. Spears, Jr., and the Bishop preached the sermon. Fr. Butler will be assistant at St. Simon's Church. Address: 200 Cazenovia St., Buffalo, N. Y.

Deacons

California: Wilbur Charles Woodhams was ordained to the diaconate by Bishop Block of California on June 6th at Trinity Church, Concord, Mass. He was presented by the Rev. William Bradford Hastings, who also preached the sermon. The Rev. Mr. Woodhams is assistant at St. Luke's Church, San Francisco, Calif. Address: 2628 Steiner St., San Francisco, Calif.

Georgia: Johnson Hagood Pace was ordained to the diaconate by Bishop Barnwell of Georgia on September 26th at St. Paul's Church, Augusta, Ga. He was presented by the Rev. E. Hamilton West, and the Very Rev. Robert Gibson preached the sermon. The Rev. Mr. Pace is assistant at St. Paul's Church. Address: St. Paul's Church, Augusta, Ga.

Iowa: Paul J. Davis was ordained to the diaconate by Bishop Haines of Iowa on August 6th at St. John's Church, Cedar Rapids, Iowa. He was presented by the Rev. Albert Colbourne, and the Rev. Dr. Paul Kramer preached the sermon. The Rev. Mr. Davis is assistant to the Rev. Henry Robbins. Address: St. Paul's Church, Creston, Iowa.

South Florida: John Jacob Jarrett, Jr., was ordained to the diaconate by Bishop Louttit, Coadjutor of South Florida, on September 19th at St. Agnes' Church, Miami, Fla. He was presented by the Ven. John E. Culmer, who also preached the sermon. The Rev. Mr. Jarrett is deacon in charge of St. Christopher's, Fort Lauderdale, Fla., and associated missions. Address: 318 W. Fourth St., Fort Lauderdale, Fla.

Depositions

The Rev. Earl Louis Fulfer, presbyter, was deposed from the Sacred Priesthood by Bishop Ivins of Milwaukee on October 2, 1948, in All Saints' Cathedral, Milwaukee, Wis., in the presence of the Very Rev. Malcolm deP. Maynard and the Rev. Canon E. H. Creviston. The action was taken under the provisions of Canon 60, Sec. 1, and with the advice and consent of the clerical members of the standing committee.

The Rev. Harry Ralph Morgan, presbyter, was deposed from the Sacred Priesthood by Bishop Hart of Pennsylvania on September 30, 1948, in the Bishop's Chapel, Church House, Philadelphia, Pa., in the presence of the Rev. Dr. Charles Henry Long and the Rev. Henry Stuart Paynter. The action was taken under the provisions of Canon 60, Sec. 1, with the advice and consent of the clerical members of the standing committee, and for reasons which do not affect his moral character.

The Rev. Raymond Carter Sutherland, presbyter, is deposited from the Sacred Priesthood by Bishop Clingman of Kentucky on September 27, 1948, the presence of the Very Rev. Norvell E. Coker and the Rev. Robert C. Board. The action is taken under the provisions of Canon 60, Sec. 1, and for reasons which do not affect his moral character.

The Rev. John Marvin York, Jr., was deposited from the Sacred Priesthood by Bishop Bloy of Los Angeles on September 8, 1948, in the presence of the Very Rev. Dr. John M. Krumm and the Rev. Carl Reed Taylor. The action was taken under the provisions of Canon 59, Sec. 1, and for reasons which do not affect his moral character.

Marriages

The Rev. John Walter Davis and Miss Elizabeth Hefield were married on September 18th in the Cathedral of the Incarnation, Garden City, L. I., N. Y. Bishop DeWolfe of Long Island performed the ceremony and was the celebrant of the Nuptial Mass. Fr. Davis is assistant at St. Joseph's Church, Queens Village, L. I. Address: 10 217th Lane, Queens Village 9, L. I., N. Y.

The Rev. J. Robert Nicholas and Miss Barbara were married in St. Michael's Cathedral,

Boise, Idaho. Fr. Nicholas is vicar of the Price Valley Mission, Utah. Address: Kenilworth, Utah.

The Rev. John Rathbone Ramsey and Miss June Perry were married on September 11th in St. Luke's Church, Cambridge, N. Y. Bishop Littell, retired Bishop of Honolulu, performed the ceremony, and the Rev. Harry G. Campbell was the celebrant at the Nuptials Mass.

The Rev. Harvey L. Woolverton and Miss Eleanor Frances Kuhn were married on September 23d in St. George's Church, Newburgh, N. Y. The Rev. Frank Locke Carruthers performed the ceremony, and was the celebrant at the Nuptial Mass. Address: 119 Huntington St., New London, Conn.

Births

The Rev. E. William and Mrs. Strauser announce the birth of a son at Victory Memorial Hospital, Antioch, Ill., on September 7th. Fr. Strauser is priest in charge of St. Ignatius'

COMING EVENTS

October

28-29. Seventh Provincial Synod.

Church, Antioch, and St. Andrew's, Grayslake, Ill. Address: Antioch, Ill.

Degrees Conferred

The Rt. Rev. Charles Asa Clough received the D.D. degree honoris causa, at the opening exercises at Nashotah House, Nashotah, Wis., on September 29, 1948.

The Most Rev. Michael H. Yashiro received the S.T.D. degree, honoris causa, from the General Theological Seminary, New York City, at Even-song on September 27, 1948.

Corrections

In the issue of The Living Church of August 22d, the Dean of Westminster Abbey, London, England was incorrectly reported to be Bishop Don (p. 12). The Dean of Westminster is not in episcopal orders, and should be addressed as the Very Rev. Alan Don.

In the issue of The Living Church of September 12th, the celebration of the 100th anniversary of the Community of the Resurrection was incorrectly reported (p. 9). The anniversary being celebrated was that of the Community of St. Mary the Virgin, Wantage.

CHURCH SERVICES

A cordial welcome is awaiting you at the churches whose hours of service are listed below alphabetically by cities. The clergy and parishioners are particularly anxious for strangers and visitors to make these churches their own when visiting in the city.



BALTIMORE, MD.

ST. MICHAEL AND ALL ANGELS 20th & St. Paul
Rev. D. F. Fenn, D.D., r
Sun 7:30, 9:30, 11; H Eu daily.

BUFFALO, N. Y.

ST. PAUL'S CATHEDRAL Shelton Square
Very Rev. Edward R. Welles, M.A., dean;
Rev. R. R. Spears, Jr., canon
Sun 8, 9:30, 11; HC Daily 12; Tues 7:30, Wed 11

ST. ANDREW'S Main at Highgate
Sun Masses: 8, 9:30, 11, MP 10; Daily: 7 ex Thurs
7:30; C Sat 7:30

ST. JOHN'S Colonial Circle
Rev. Walter P. Plumley, Rev. Harry W. Vere
Visit one of America's beautiful churches.
Sun 8 HC, 11 Ch S, 11 MP; Tues 10:30 HC

CHICAGO, ILL.

STONEMONT 5749 Kenmore Avenue
Rev. James Murchison Duncan, r;
Rev. Robert Leonard Miller
Sun 8, 9:15, 11 HC; Daily 7 HC

ST. BARTHOLOMEW'S Rev. John M. Young, Jr., r
7720 Stewart Avenue
Sun 7:30, 9, 11 HC Others posted

ST. FRANCIS' The Cowley Fathers
514 W. Thorndale Avenue
Sun Masses: 8 Low, 9:30 Sung with instr, 11 Low
with hymns; Daily: 7, C Sat 7:30-8:30 & by appt

OUR SAVIOUR Rev. William R. Wetherell
30 W. Fullerton Pkwy. (Convenient to loop)
Sun Masses: 9:30 & 11; Daily Mass; 1st Fri,
Benediction 8; Confessions Sat 4-5, 8-9.

DENVER, COLO.

ST. ANDREW'S Rev. Gordon L. Graser
1015 Glenarm Place
Sun Masses: 8 & 11, Ev & B 8; Daily: 7:30 ex Mon
10; C Sat 5. Close to Downtown Hotels.

ST. MARK'S Rev. Walter Williams
Cor. E. 12th Ave. & Lincoln St.
Sun 8, 9:30, 11, 3 Sun 7:15; Ch S 10:10; HC Thurs,
Fri & HD 7; Wed 10; C by appt. Near State Capitol

DETROIT, MICH.

ST. INCARNATION Rev. Clark L. Attridge, D.D.
10331 Dexter Blvd.
Sun Masses: Sun 7, 9 & 11 (High); Wed 10:30; Fri 7

ST. MATTHEW'S Rev. F. Ricksford Meyers
1019 St. Antoine Street
Sun Masses: 7:30 & 11, 10:40 MP; C by appt

HOLLYWOOD, CALIF.

ST. MARY OF THE ANGELS Rev. Neal Dodd, D.D.
1510 Finley Avenue
Sun Masses: 8, 9:15, 11 High; Thurs & HD 9

INDIANAPOLIS, IND.

ST. ADVENT Rev. Loman H. Bruner, B.D., r
Meridian Ave. & 33rd St.
Sun 7:30 HC, 11 Morning Service & Ser

Key—Light face type denotes AM, black face, PM; addr, address; anno, announced; appt, appointment; B, Benediction; C, Confessions; Cho, Choral; Ch S, Church School; c, curate; EP, Evening Prayer; Eu, Eucharist; Ev, Evensong, ex. except; HC, Holy Communion; HD, Holy Days; HH, Holy Hour, Instr, Instructions; Int, Intercessions; Lit, Litany; Mat, Matins; MP, Morning Prayer; r, rector; Ser, Sermon; Sol, Solemn; Sta, Stations; V, Vespers; v, vicar; YPF, Young Peoples' Fellowship.

MADISON, WIS.

ST. ANDREW'S 1833 Regent St.
Rev. Edward Potter Sabin, r; Rev. Gilbert Doane, c
Sun 8, 10:45 HC; Weekdays, 7:15 HC (Wed 9:30)
Confessions Sat 5-6, 7:30-8

NEW YORK CITY

CATHEDRAL OF ST. JOHN THE DIVINE
Sun 8, 9, 11 HC; 10 MP; 4 EP; 11 & 4 Ser; Week-
days: 7:30, 8 (also 9 HD & 10 Wed), HC; 8:30 MP;
5 EP. Open daily 7-6

ST. BARTHOLOMEW'S Park Ave. & 51st St.
Rev. Geo. Paul T. Sargent, D.D., r
Sun 8 HC; 11 Morning Service & Sermon; Week-
days: HC Wed 8; Thurs & HD 10:30
The Church is open daily for prayer

GENERAL THEOLOGICAL SEMINARY CHAPEL
Chelsea Square, 9th Ave. & 20th St.
Daily: MP & HC 7; Cho Evensong Mon to Sat 6

HEAVENLY REST 5th Ave. at 90th St.
Rev. Henry Darlington, D.D. r; Rev. Richard
Coombs, Rev. Robert E. Terwilliger, Ph.D.
Sun HC 8, 10, MP & Ser 11, 4; Thurs & HD 11 HC

INTERCESSION CHAPEL Rev. Joseph S. Minnis,
Broadway and 155th Street
D.D.
Sun HC 8, 9:30, 11; MP 10:30; EP 8; Daily HC 7
& 10, MP 9, EP 5:30, Sat 5, Int 12; C Sat 4-5
by appt

ST. MARY THE VIRGIN Rev. Grieg Taber, D.D.
46th St. between 6th and 7th Aves.
Sun Masses 7, 8, 9, 10, 11 (High); Daily: 7, 8,
9:30, 12:10 (Fri); C: Thurs 4:30-5:30, Fri 12-1,
4:30-5:30, 7-8; Sat 2-5, 7-9

ST. THOMAS Rev. Roeliff H. Brooks, S.T.D., r
5th Ave. & 53rd St.
Sun 8 HC, 11 MP 11 1st Sun HC, Ev 4; Daily:
8:30 HC; Thurs & HD 11 HC

TRANSFIGURATION Rev. Randolph Ray, D.D.
Little Church Around the Corner
Ona East 29th St.
Sun HC 8 & 9 (Daily 8); Cho Eu & Ser 11; V 4

TRINITY Rev. Frederic S. Fleming, D.D.
Broadway & Wall St.
Sun 8, 11 & 3:30; Daily: 8, 12 ex Sat 3

PHILADELPHIA, PA.

ST. MARK'S Locust between 16th and 17th Sts.
Rev. William H. Dunphy, Ph.D., r; Rev. Philip T.
Fifer, ThB.
Sun: Holy Eu 8 & 9; Sun S 9:45; Mat 10:30;
Sung Eu & Ser 11, Nursery S 11, Cho Ev 4;
Daily: Mat 7:30, Holy Eu 7:45; Wed 7; Thurs &
HD 9:30; Lit Fri 7:40; EP & Int 5:30 daily;
C Sat 12 to 1 & 4 to 5

PITTSBURGH, PA.

CALVARY Shady & Walnut Aves.
Rev. William W. Lumpkin, r; Rev. A. Dixon Rollit
Sun 8, 9:30, 11 & 8; HC 7:30 daily, Fri 7:30 &
10:30; HD 10:30

QUINCY, ILL.

CATHEDRAL OF SAINT JOHN
Very Rev. Edward J. Bubb, dean
Sun 8, 9:30 & 11, daily 11:45; Thurs 8:30

RIDGEWOOD, (NEWARK) N. J.

CHRIST CHURCH
Rev. Alfred J. Miller
Sun 8, 11; Fri & HD 9:30

SALISBURY, MD.

ST. PETER'S Rev. Nelson M. Gage, r
Sun 8, 9:30, 11 Cho Eu & Ser;
HD Low Mass 11

SAN FRANCISCO, CALIF.

ST. FRANCIS' San Fernando Way
Rev. Edward M. Pennell, Jr., Rev. Frank W. Robert
Sun 8, 9:30 & 11; HD & Thurs 9:15 HC

SCHENECTADY, N. Y.

ST. GEORGE'S Rev. Darwin Kirby, Jr., r
30 North Ferry St.
Sun 8, 9, 11 HC; HD 10; Tues 8, Thurs 10

WASHINGTON, D. C.

ASCENSION AND ST. AGNES Rev. A. J. duBois, r;
Rev. F. V. Wood, c 1215 Massachusetts Ave., N.W.
Sun Masses: 7:30, 9:30, 11 with Ser, MP 10:45;
Daily Masses: 7, Fri 8 EP & B; C Sat 4-5 & 7:30-
8:30

ST. JOHN'S Rev. C. Leslie Glenn
Lafayette Square
Sun 8, 9:30, 11 & 7:30; Mon, Tues, Thurs, Sat, 12,
Wed, Fri 7:30; HD 7:30 & 12

ST. PAUL'S K St. near 24th N.W.
Sun Masses: 7:30, 9:30, 11:15 Sol, Sol Ev & B 8;
Daily: Low Mass 7, ex Thurs & Sat 12; C Sat
5 & 7 and by appt

WAUKEGAN, ILL.

CHRIST CHURCH Grand at Utico
Rev. O. R. Littleford, r; Rev. David I. Horning,
Rev. Walter Morley, associates
Sun 8, 9:15, 11; Wed 7, 9:30; Thurs, HD 9:30;
EP 5:30 daily

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Through the National Council

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